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# THE JOURNAL OF THE MOSCOW PATRIARCHATE





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*From the Resurrection Church in Arbat Str.*



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# Decisions of the Holy Synod

At its session on July 6, 1989, the Holy Synod chaired by the PATRIARCH

**CONSIDERED:** the Sumy Diocese.

**RESOLVED:** (1) that His Grace Archbishop Antony of Chernigov and Nezhin be relieved of his post of administrator a. i. of the Sumy Diocese;

(2) that His Grace Bishop Nikanor Yukhimyuk, who was under the jurisdiction of the Orthodox Church in Czechoslovakia from November 16, 1979, and received a citation of leave from His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia on November 29, 1987, be taken under the jurisdiction of the Russian Orthodox Church;

(3) that Bishop Nikanor be appointed Bishop of Sumy and Akhtyrka.

**HEARD:** the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia on the Minsk Diocese.

**RESOLVED:** (1) that the Polotsk, Mogilev and Pinsk Dioceses be restored with subsequent ratification at the forthcoming Bishops' Council;

(2) that His Grace Archbishop Maksim of Tula and Belev be appointed Archbishop of Mogilev and Mstislavl;

(3) that His Grace Bishop Konstantin of Pinsk, Vicar of the Minsk Diocese, be appointed Bishop of Pinsk and Brest;

(4) that Hegumen Dmitry Drozdov of the Trinity-St. Sergy Lavra be designated Bishop of Polotsk and Vitebsk, and his episcopal nomination and consecration be held in Minsk;

that the appropriate ukases be issued.

**HEARD:** the request from His Eminence Metropolitan Leonid of Riga and Latvia on the appointment of a vicar for the Riga Diocese.

**RESOLVED:** that Archpriest Aleksandr Kudryashov, rector of the Church of the Transfiguration in Riga, be designated Bishop of Daugavpils, Vicar of the Riga Diocese, upon his episcopal nomination and consecration which is to be held in Moscow after his profession and raising to the rank of archimandrite;

that the appropriate ukases be issued.

**HEARD:** the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the activity and life of the Russian Orthodox podvorye in Alexandria (ARE).

**RESOLVED:** (1) that Archpriest Dmitry Netsvetaev be relieved of his duties of the exarch of His Holiness Patriarch of Moscow and All Russia to His Beatitude Pope and Patriarch of Alexandria and All Africa and the dean of the podvorye of the Russian Orthodox Church in Alexandria (ARE) in connection with the expiry of his term of office and be placed at the disposal of His Grace Archbishop Valentin of Vladimir and Suzdal;

(2) that gratitude be expressed to Archpriest Dmitry for his many years of zealous service as representative of the Mother Church;

(3) that Archimandrite Feofan Ashurkov of the Trinity-St. Sergy Lavra be appointed exarch of His Holiness Patriarch of Moscow and All Russia to the Pope and Patriarch of Alexandria and All Africa, and dean of the Russian Orthodox Church podvorye in Alexandria (ARE).

**HEARD:** the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the West European Exarchate.

**RESOLVED:** (1) that Archpriest Lev Makhno be relieved of his duties of the dean of the podvorye of the Three Holy Hierarchs in Paris (France) in connection with the

expiry of his term of office there and be placed at the disposal of the Bishop of Tula;

(2) that Archpriest Nikolai Inozemtsev, Assistant to the Rector of the Moscow Theological Academy, be placed at the disposal of His Eminence Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, and be appointed to the post of dean of the podvorye of the Three Holy Hierarchs in Paris.

(3) that Hegumen Aleksandr Elisov of St. Daniel's Monastery in Moscow be placed at the disposal of Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, and be appointed to the post of rector of the Holy Trinity Church in Vanves (Paris) because of the demise of Archimandrite Sergiy Shevich, rector of the aforementioned church.

**HEARD:** the report by His Eminence Metropolitan Aleksy of Leningrad and Novgorod on the return on June 3, 1989, of the relics of Prince St. Aleksandr Nevsky from the Museum-Cathedral of the Kazan Icon of the Mother of God to the Trinity Cathedral of the Aleksandr Nevsky Lavra in Leningrad.

**RESOLVED:** (1) that gratitude be given to God that the cure-bearing relics of the heavenly patron of the city on the Neva have been returned to the Trinity Cathedral of the Aleksandr Nevsky Lavra and become available to the believers for veneration;

(2) that it be noted with satisfaction that the act of returning the relics is a witness of the new character of the State-Church relations, based on the respect for the historical spiritual legacy.

**HEARD:** the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia on the revival of the Convent of St. Evfrosinia in Polotsk (Vitebsk Region, Byelorussian SSR).

**RESOLVED:** that the revival of the Convent of St. Evfrosinia be blessed with gratitude to God and that sisters be translated there from the convent in Zhirovitsy (Grodno Region, BSSR).

**HEARD:** the report by His Eminence Metropolitan Yuvenaly of Krutitsy and Kolomna on the New Golutvin Convent of the Holy Trinity.

**RESOLVED:** (1) that the Rule of the New Golutvin Convent of the Holy Trinity be approved;

(2) that Sister Ksenia Zaitseva be confirmed as mother superior of the convent.

**HEARD:** the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia on the appointment of the rector and the assistant rector of the Minsk Theological Seminary.

**RESOLVED:** that Archimandrite Stefan Korzun, father superior of the Zhirovitsy Monastery of the Dormition, be appointed rector of the Minsk Theological Seminary;

(2) that Hegumen Gury Apalko, Superintendent Dean of the Zhirovitsy Monastery of the Dormition, be confirmed as assistant rector of the Minsk Theological Seminary.

**HEARD:** the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the stay in the USSR from April 11 to 18, 1989, at the invitation of the Moscow Patriarchate, of the delegation of the World Alliance of the Reformed Churches led by Bishop Dr. Karoly Toth, Vice-President of the WARC.

**RESOLVED:** (1) that profound satisfaction be expressed on the stay within the bounds of the Russian Orthodox Church of the delegation of the WARC;



(2) that the exchange of opinions between the WARC delegation and the representatives of the Russian Orthodox Church on the perspectives of bilateral cooperation be considered useful;

(3) that hope be expressed that the visit will promote further development of brotherly ties between the Russian Orthodox Church and the WARC member-Churches and contribute to the development of pan-Orthodox-Reformed dialogue.

**HEARD:** the report by His Eminence Metropolitan Aleksy of Leningrad and Novgorod, Chairman of the Presidium and the Advisory Committee of the Conference of European Churches, on the European Ecumenical Assembly "Peace with Justice", prepared and held jointly by the Conference of European Churches and the Council of European Bishops' Conferences in Basel (Switzerland) from May 15 to 21, 1989, and on the participation in it of the Russian Orthodox Church delegation, led by the hierarch.

**RESOLVED:** (1) that the report by His Eminence Metropolitan Aleksy of Leningrad and Novgorod on the Ecumenical Assembly "Peace with Justice" in Basel, an event exceptional in its significance for the life of European Christendom which had gathered tens of thousands of Christians from most of the Churches of Europe to prayers in the city churches, to its sessions, and to a broad daily social programme be approved with satisfaction;

(2) that especial satisfaction be expressed with the peace march, successfully held by the participants in the assembly among the neighbouring territories of Switzerland, the Federal Republic of Germany and France, in the course of which the secular and spiritual leaders, numerous citizens of these countries, who welcomed the marchers, enthusiastically witnessed their devotion to the ideals of the assembly, their aspiration to build peaceful, friendly, and mutually enriching life of all the states of the European continent;

(3) that the results of the assembly be welcomed and the Message to European Christians and the Final Document, adopted by it, be approved and recommended for use in pastoral ministry, ecumenical and peace activity; that the conviction be expressed that a highly useful contribution was made by the assembly to building a common European home;

(4) that the work of the Russian Orthodox Church delegation be approved and that its contribution to the success of the forum be highly evaluated;

(5) that His Eminence Metropolitan Aleksy, co-chairman of the assembly, be thanked for his great contribution to preparing the delegation of the Russian Orthodox Church and other Churches in the Soviet Union for the participation in it, and for giving creative leadership to the delegation of our Church and the assembly in general;

(6) that gratitude be expressed to Archbishop Kirill of Smolensk and Kaliningrad who has elaborated and presented the paper on the main theme at the assembly;

(7) that exceptional cordiality and generous hospitality given to the participants in the assembly by the religious circles and the authorities of Basel and its residents, who created a truly festal atmosphere in the town, symbolizing brotherhood and peaceful cooperation of all European peoples, be noted with heartfelt gratitude.

**HEARD:** the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of Metropolitan Sergy of Odessa and Kherson in the All-Union Conference of the Soviet Association of the UN, held in Moscow on May 16-17, 1989.

**RESOLVED:** (1) that Metropolitan Sergy's participation in the aforementioned conference be taken into consideration;

(2) that satisfaction be expressed with his election as member of the central board of the Soviet Association of the UN.

**HEARD:** the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on his trip to the GDR on May 22-23, 1989, for the participation in the international colloquium of Christian workers on the theme "Peace for Our Common European Home", organized by the Christian Democratic Union of Germany.

**RESOLVED:** (1) that the participation of Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, in the aforementioned colloquium be approved;

(2) that the results of the meeting, promoting the unity of the efforts of European Christians to develop neighbourly relations and fruitful cooperation between the states of the European continent be welcomed;

(3) that Chairman of the Christian Democratic Union of Germany Dr. Gerald Götting be thanked for the attention and hospitality accorded to the representative of the Russian Orthodox Church.

**HEARD:** the report by His Eminence Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, on his trip to the USA from May 24 to June 1, 1989, at the invitation of the Primate of the Autocephalous Orthodox Church in America, His Beatitude Archbishop Theodosius of Washington, Metropolitan of All America and Canada, on the occasion of the national holiday—Memorial Day and the end of the academic year at St. Tikhon's Seminary.

During the stay there Metropolitan Vladimir had brotherly contacts with the Primate, episcopate and the clergy of the American Church as well as with the patriarchal parishes in the USA.

Metropolitan Vladimir also paid a visit to His Eminence John Cardinal O'Connor of New York, was received by the Secretary-General of the UN Dr. Perez de Cuellar and had several ecumenical meetings.

**RESOLVED:** (1) that the report be acknowledged;

(2) that gratitude be expressed to the Primate of the Autocephalous Orthodox Church in America for the hospitality accorded to the representative of the Russian Orthodox Church;

(3) that the ecumenical meetings Metropolitan Vladimir had in the USA be considered useful.

**HEARD:** the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on his trip to the FRG as member of the delegation of the Soviet Peace Committee and on his participation in the German-Soviet peace forum.

**RESOLVED:** (1) that the report be acknowledged;

(2) that satisfaction be expressed with the trip of His Eminence Metropolitan Filaret to the FRG as member of the delegation of the Soviet Peace Committee and his participation in the aforementioned forum.

**HEARD:** the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the stay in the Soviet Union, at the invitation of the Russian Orthodox Church, from May 26 to June 8, 1989, of the delegation of the American Christian Association "US-USSR: Bridges for Peace" led by its executive director, Mr. Richard Hough-Ross.

**RESOLVED:** (1) that profound satisfaction be expressed with the visit;



(2) that the exchange of opinions between the delegation and the representatives of the Russian Orthodox Church which took place during the visit on the mutual service of the Christians in the USSR and the USA, strengthening mutual understanding and cooperation between the peoples of our two countries, be approved;

(3) that further development of mutual contacts between the Russian Orthodox Church and this peace organization be considered useful.

**HEARD:** the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of the Russian Orthodox Church delegation led by His Grace Archbishop German of Berlin and Central Europe, Patriarchal Exarch to Central Europe, in the programme of the 23rd Evangelical Kirchentag (Church congress), which took place in West Berlin on June 7-11, 1989.

**RESOLVED:** that, noting with satisfaction the participation of the Russian Orthodox Church delegation in the programme of the latest Evangelical Kirchentag, hope be expressed that it will promote the further strengthening of brotherly ties and cooperation between the Russian Orthodox Church and the Evangelical Lutheran Church of Germany.

**HEARD:** the report by His Eminence Metropolitan Aleksy of Leningrad and Novgorod on the 8th Theological Conversations between the representatives of the Russian Orthodox Church and the Evangelical Lutheran Church of Finland held from June 9 to 19, 1989, in Leningrad and at the Pukhtitsa Convent of the Dormition (Kuremäe, Estonian SSR) on the themes: "Creation of God" and "Our Responsibility for the Integrity of Creation".

**RESOLVED:** (1) that the report be acknowledged;

(2) that the position of the Moscow Patriarchate delegation at the conversations be approved;

(3) that the results of the theological conversations, such as they were reflected in the joint communique and in the general theses on the themes of the papers, be approved;

(4) that profound satisfaction be expressed with the 8th Theological Conversations which was held, like all previous ones, in the spirit of brotherhood, love and mutual understanding;

(5) that hope be expressed that this meeting of the representatives of the Moscow Patriarchate and the Evangelical Lutheran Church of Finland will help to develop further the brotherly relations between the two Churches, will become a useful contribution to the pan-Orthodox-Lutheran dialogue and promote the strengthening of friendship between the peoples of the Soviet Union and Finland.

**HEARD:** the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the visit to the Soviet Union on May 18-24, 1989, at the invitation of the Moscow Patriarchate, of His Eminence Laszlo Cardinal Paskai, Archbishop of Esztergom, the Primate of Hungary, and his party.

**RESOLVED:** (1) that the report be acknowledged;

(2) that satisfaction be expressed with the brotherly meeting which took place in Kiev between the Primate of Hungary, Archbishop of Esztergom, Laszlo Cardinal Paskai, and Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, as well as hope that the visit of Laszlo Cardinal Paskai to the Moscow Patriarchate will promote the development of fruitful cooperation between the two Churches.

**HEARD:** the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of

the delegation of the Russian Orthodox Church led by him in the international study symposium devoted to the 4th Centenary of the Russian Patriarchate held by the Evangelical Lutheran higher peoples school in Bad-Alexandersbad (FRG) from June 12 to 15, 1989.

**RESOLVED:** (1) that satisfaction be expressed with the participation of the Russian Orthodox Church delegation in the international study symposium devoted to the significant Church historic jubilee;

(2) that profound interest be noted of the Evangelical and Orthodox theologians in questions connected with this important date in the life of the Russian Orthodox Church;

(3) that the symposium be considered a useful contribution to the cooperation between the Russian Orthodox Church and the Evangelical Church in Germany (FRG);

(4) that Evangelical Lutheran Church of Bavaria and the director of the Evangelical Lutheran higher peoples school in Bad-Alexandersbad, the Rev. Kurt Kress, be thanked for hospitality and attention accorded to the delegation of the Russian Orthodox Church.

**HEARD:** the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of His Eminence Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department, and Prof. B. Nelyubov of the Moscow Theological Academy in the last session of the Mixed Theological Commission on the dialogue between the Orthodox Church and the Ancient Oriental Churches, which was held in Alexandria (ARE) from June 20 to 24, 1989.

**RESOLVED:** (1) that the report be acknowledged;

(2) that gratitude be expressed to His Holiness Pope and Patriarch Shenuda III for his consideration for the representatives of the Russian Orthodox Church;

(3) that the final document of the session of the commission on the dialogue between the Orthodox Church and Ancient Oriental Churches be forwarded for review to the Commission of the Holy Synod of the Russian Orthodox Church on Christian Unity.

**HEARD:** the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of His Grace Archbishop Sergy of Solnechnogorsk, representative of the Russian Orthodox Church to the World Council of Churches in Geneva (Switzerland), in the last session of the Mixed Anglican-Orthodox Commission on doctrinal questions, held in New Valaam (Finland) from June 20 to 26, 1989.

**RESOLVED:** (1) that the report be acknowledged;

(2) that His Eminence Archbishop John of Karelia and All Finland be thanked for his consideration for the representative of the Russian Orthodox Church;

(3) that the final document of the session of the Mixed Anglican-Orthodox Commission on doctrinal questions be forwarded for review to the Commission of the Holy Synod of the Russian Orthodox Church on Christian Unity.

**HEARD:** the report by His Eminence Metropolitan Aleksy of Leningrad and Novgorod, Administrator of the Tallinn Diocese, on the stay of His Eminence Archbishop John of Karelia and All Finland, the Primate of the Orthodox Church of Finland, and the persons accompanying him in Tallinn from June 30 to July 3, 1989, in connection with the unveiling of the memorial plaque at the Muhu Hellamaa Parish of Sts. Peter and Paul, Saaremaa Deanery, to the first Primate of the Orthodox Church of Finland, Archbishop Hermann Aav († 1961), who was born in the Muhu Hellamaa parish 110 years ago.



**RESOLVED:** (1) that the deepening of links and contacts with the Orthodox Church of Finland, her primate, hierarchs, clergy and faithful be noted with satisfaction for it helps mutual understanding and cooperation between the Churches and peoples of the two countries;

(2) that the unveiling of the memorial plaque to the first Primate of the Orthodox Church of Finland, Archbishop Herman Aav, at his birthplace in Muhu Hellamaa, Saaremaa Deanery, be considered a contribution to the strengthening of friendship between the Finnish and the Estonian peoples.

**HEARD:** the report by His Grace Archbishop Mikhail of Vologda and Veliki Ustyug on his 75th birthday, the age at which, according to the Statute of the Russian Orthodox Church, p. 26, ch. VII, the hierarchs give petitions for superannuation or inform about their readiness to continue their hierarchal ministry.

**RESOLVED:** (1) that the report be acknowledged; (2) that His Grace Archbishop Mikhail of Vologda and Veliki Ustyug be asked to continue his hierarchal ministry.

**HEARD:** the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, on the representatives of the Russian Orthodox Church in the Mixed Anglican-Orthodox Commission on doctrinal questions.

**RESOLVED:** (1) that His Grace Archbishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary and Head of the Education Committee be relieved of the duties of the member of the Mixed Anglican-Orthodox Commission on doctrinal questions in connection with current pressure of affairs;

(2) that Archpriest Prof. Livery Voronov be relieved of his duties of the member of the Mixed Anglican-Orthodox Commission on doctrinal questions at his request and that gratitude be expressed to him for his many years of zealous labour;

(3) that His Grace Archbishop Sergiy of Solnechnogorsk, representative of the Russian Orthodox Church to the World Council of Churches in Geneva, be appointed to the Mixed Anglican-Orthodox Commission on doctrinal questions.

**CONSIDERED:** the Draft Law of the Union of Soviet Socialist Republics on the Freedom of Conscience and on Religious Organizations.

**RESOLVED:** that the comments and suggestions elaborated by the Holy Synod, be sent to the Council for Religious Affairs at the USSR Council of Ministers to be submitted to the Supreme Soviet of the USSR.

**HEARD:** the report by His Eminence Metropolitan Yuvenaly of Krutitsy and Kolomna, Head of the Commission on the Canonization of Saints, on the work of the commission headed by him.

**RESOLVED:** (1) that the methods and character of the work of the Holy Synod Commission on the Canonization of Saints suggested by Metropolitan Yuvenaly be approved;

(2) that the suggestion made by Metropolitan Yuvenaly that the initiative of raising the questions of canonization should come from the Holy Synod or from the ruling bishops be approved;

(3) that the material on the life of His Holiness Patriarch Iov prepared by the commission be recommended to Bishops' Council as a basis for considering the question of his canonization.

**HEARD:** the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department

of External Church Relations on the visit to the Soviet Union at the invitation of the Moscow Patriarchate and the hierarchy of the Roman Catholic Church in the Latvian SSR and Lithuanian SSR of His Eminence Jean-Marie of Paris Cardinal Lustiger and the persons accompanying him from April 29 to May 8.

**RESOLVED:** (1) that the report be acknowledged;

(2) that the visit of His Eminence Archbishop Jean-Marie of Paris Cardinal Lustiger to many spiritual centres of the Moscow Patriarchate, the brotherly communion with the guest of permanent members of the Holy Synod—metropolitans Aleksy of Leningrad and Novgorod, Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, Yuvenaly of Krutitsy and Kolomna—and other hierarchs, be noted with satisfaction;

(3) that hope be expressed that the visit will promote the development of brotherly links between the Russian Orthodox Church and the Roman Catholic Church in France.

**HEARD:** the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the WCC World Conference on Mission and Evangelism held on May 22-June 1, 1989, at the Trinity University in San Antonio (Texas, USA) under the motto: "Your Will Be Done. Mission in Christ's Way", in which the delegation of the Russian Orthodox Church led by His Grace Archbishop Makary of Ivano-Frankovsk and Kolomyia took part.

**RESOLVED:** (1) that the participation of the representatives of the Russian Orthodox Church led by Archbishop Makary of Ivano-Frankovsk and Kolomyia in the work of the World Conference on Mission and Evangelism of the World Council of Churches be apprehended with satisfaction;

(2) that the Holy Synod Commission on Christian Unity study the final documents of the World Conference on Mission and Evangelism and subsequently report to the Holy Synod;

(3) that recognizing the importance of our participation in the WCC activity on mission and evangelism, the message of the Orthodox Conference on Mission and Evangelism to the General Secretary of the WCC expressing anxiety over the distortion of the WCC constitutional foundations and certain fundamentals of the Orthodox confession in some documents of the WCC, be acknowledged;

(4) that the position of the members of the Russian Orthodox Church delegation at the world conference be approved.

**HEARD:** the report by His Eminence Metropolitan Gedeon of Novosibirsk and Barnaul on the trip of the pilgrim group led by him to Greece from May 26 to June 5, 1989, at the invitation of Bishop Chrysostomos of Dodona (the Orthodox Church of Hellas) and on the participation in the celebration of the feast of St. Ioann the Russian.

**RESOLVED:** (1) that the report be acknowledged;

(2) that satisfaction be expressed with the trip of the pilgrim group of the Russian Orthodox Church to Greece and its participation in the celebration of the feast of St. Ioann the Russian;

(3) that the visit to the Holy Mount Athos, to the Russian Monastery of St. Panteleimon and other hagiortitic cloisters, made during the aforementioned trip, be noted with satisfaction;

(4) that heartfelt gratitude be expressed to His Grace Bishop Chrysostomos of Dodona for cordiality and warm hospitality accorded to the pilgrim group of the Russian Orthodox Church;



(5) that the rector of the Church of St. Ioann the Russian be thanked for his consideration for the representatives of the Russian Orthodox Church.

**CONSIDERED:** the diocesan bishops changes.

**RESOLVED:** (1) that His Eminence Metropolitan Serapion of Kishinev and Moldavia be appointed Metropolitan of Tula and Belev;

**MEMBERS OF THE HOLY SYNOD:**

*FILARET, Metropolitan of Kiev and Galicia, Patriarchal Exarch to the Ukraine*

*ALEKSY, Metropolitan of Leningrad and Novgorod*

*FILARET, Metropolitan of Minsk and Byelorussia, Head of the Department of External Church Relations*

*YUVENALY, Metropolitan of Krutitsy and Kolomna*

*GEDEON, Metropolitan of Novosibirsk and Barnaul*

*SERAPION, Metropolitan of Kishinev and Moldavia*

*NIKOLAI, Archbishop of Gorki and Arzamas*

*PIMEN, Archbishop of Saratov and Volgograd*

*ANTONY, Archbishop of Chernigov and Nezhin*

*VLADIMIR, Metropolitan of Rostov and Novocherkassk, Exarch to Western Europe, Chancellor of the Moscow Patriarchate*

(2) that Archimandrite Vladimir Kantaryanu of the Chernovtsy Diocese, Secretary of the Chernovtsy Diocesan Administration, be designated Bishop of Kishinev and Moldavia, and his episcopal nomination and consecration be held in Moscow;

that the appropriate ukases be issued.

*PIMEN, Patriarch of Moscow and All Russia*

## **PATRIARCHAL AWARD**

By the ukase of His Holiness Patriarch PIMEN of Moscow and All Russia of July 10, 1989, Metropolitan Irinei of Vienna and Austria was awarded the Order of St. Sergy, 1st Class, for his archpastoral ministry for the good of the Holy Church and on his 70th birthday.

On July 1, 1989, Bishop Damaskin (secular name Aleksei Bodry) of Mukachevo and Uzhgorod suddenly passed away in the 53rd year of his life. The funeral service was conducted on July 3 by Metropolitan Nikodim of Lvov and Droboych assisted by Archbishop Makary of Ivano-Frankovsk and Kolomyia and Bishop Antony of Chernovtsy and Bukovina. Bishop Damaskin was buried at the cemetery of St. Nicholas's Convent in Mukachevo.

## **For the Situation in Lebanon**

**To His Beatitude IGNATIOS IV,  
Patriarch of Antioch the Great and All the East**

Your Beatitude, Vladyka and brother beloved in the Lord,

It is with profound grief that the children of the Russian Orthodox Church share in your concern over the tragic events taking place in the long-suffering land of the Lebanon.

We take hard the calamities which have befallen this, once flourishing state, the death of many innocent people, the destruction of Beirut and other towns and villages, the absence of peace and tranquillity in this region of our planet.

Your Beatitude, for many centuries our Churches have been linked by fraternal ties of disinterested love, mutual understanding and friendly support. The Russian Orthodox Church has always extended her fraternal assistance to the ancient Church of Antioch, and the interests of your people have always been close to her.

And today, too, we are zealously praying for the restoration of peace in the suffering land of the Lebanon, and ardently support the efforts of the state's leading religious figures aimed at putting an end to the bloodshed, searching for the ways for a peaceful settlement of the prolonged crisis, so that this beautiful land could continue its normal life.

Any further aggravation of the situation in the Lebanon should be prevented, of course, and developments should be channeled for a peaceful dialogue for the sake of the earliest achievement of national concord. We highly appreciate all the steps taken by Your Beatitude in this direction, as your authoritative voice is of special importance for the success of the efforts aimed at bringing the internecine struggle in the Lebanon to a stop, and establishing peace and just order in it.

We beseech the Lord: may He, the All-Merciful, fortify you and bless the peacemaking efforts exerted by you for the good of our Lebanese brothers and sisters.

Embracing Your Beatitude with great love in Christ, your brother and co-minister,



**To His Holiness Patriarch PIMEN of Moscow and All Russia**

Dear Vladyka, beloved in the Lord!

I was very pleased to receive your letter and telegram expressing your concern over the tragic developments taking place on the land of Lebanon.

I extend to Your Holiness and, in your person, to all the children of the Sister Russian Orthodox Church, both on my own behalf and on behalf of the Antiochene Church, our gratitude for your kindness. Your words are very dear to us as a witness of support from our dear Sister — the Russian Orthodox Church who has long been very helpful to us.

We hope, that in the nearest future a firm foundation would be laid for an agreement ensuring peaceful cooperation among the people of Lebanon and providing for bringing about a longed-for peace, so that Lebanon, with God's help and through your prayers, may enter a new stage on the path of establishing peace both on Earth and in the souls of our people.

I am looking forward — if this be God's will — to seeing you soon and talking with you in greater detail during my stay in Moscow in the first half of July on the Cyprus-Moscow-Damascus tour.

I extend to Your Holiness the best and most sincere wishes on the anniversary of your enthronization. Through the prayers of St. Pimen, may the Lord increase the days of your life and archpastoral exploit for our delight and for the good of Orthodoxy. *Eis polla eti Despota!*

With love in Christ embracing Your Holiness,

*IGNATIUS IV, Patriarch of Antioch and All the East*

Damascus, June 2, 1989

**To His Beatitude IGNATIUS IV,  
Patriarch of Antioch the Great and All the East**

Your Beatitude, dear Vladyka, acting on behalf of the children of the Russian Orthodox Church, His Holiness Patriarch Pimen has sent you a message expressing our sympathy for the tragedy experienced by the peaceful residents of Beirut and hopes for conciliation of the confronting sides. On my part, I testify to Your Beatitude that this anxiety and this hope are shared in by other Christian Churches and religious associations in our country. We pray for an end to the bloodshed and the establishment of peaceful life in Beirut, and for the speediest re-establishment of the national concord in the Lebanon. Together with all the member-Churches of the World Council of Churches, and many other religious and secular public circles in the world, we strive to bring nearer the convocation of an international conference on the Middle East. We hope that the dialogue of religious leaders of different confessions of the Lebanon will help to overcome the existing political confrontation and to find, on the basis of love, the way to mutual concessions and overcome the irreconcilability of the extreme trends within each of the hostile parties. I recall my recent stay in the Lebanon and meetings with many of its religious leaders who equally expressed their desire for a peaceful settlement of the Lebanese problem. I hope that they are still filled with this desire, doing everything they can in this direction. May God strengthen Your Beatitude and may He bless your efforts to alleviate the sufferings of the people of the Lebanon.

With devoted love in Christ,

*Metropolitan FILARET of Minsk and Byelorussia,  
Head of the Department of External Church Relations of the Moscow Patriarchate*

May 18, 1989

**To His Eminence Metropolitan ELIAS of Beirut**

Your Eminence, dear Vladyka, Christ is risen! The children of the Russian Orthodox Church, other Churches and religious associations of our multinational state take hard the fratricide going on in the residential quarters of Beirut. With all our hearts we condole with the citizens of your capital, deprived of peace and security, and are fervently praying for the truth, justice and peace to be regained by them. We strongly hope that the people



of the Lebanon will find strength and wisdom for this. We believe that the Christian Churches in your country perform their conciliatory and peacemaking duty with particular zeal. We are confident that the Lebanon's integrity and its peaceful development will be duly materialized in decisions of an urgently needed international conference on the Middle East, the road to which can be paved through a dialogue of religious leaders of various communities, calling upon their coreligionists to overcome the irreconcilability of the extreme trends within each of the confessions and to follow the road of mutual concessions based on love. I pray to God, beseeching His blessing for the entire Lebanese people and fervently wish peace to your country.

With invariable love in the Lord,

*Metropolitan FILARET of Minsk and Byelorussia,  
Head of the Department of External Church Relations  
of the Moscow Patriarchate*

May 17, 1989

## **Patriarch PIMEN: "The Future Belongs to Disarmament"**

*"And they shall beat their swords into plowshares... neither shall they learn war any more (Is. 2. 4)—these words come back to me as I look at this small souvenir, one of the many gifts the Moscow Patriarchate received in connection with the Millennium of the Baptism of Russ."*

As he says this, Patriarch Pimen of Moscow and All Russia looks at a curiously twisted steel scroll which used to be part of a Soviet rocket destroyed at the beginning of August 1988 in Saryozek, a desert area in Kazakhstan, under the Soviet-US treaty on the destruction of medium range missiles.

"To me," says the Patriarch (he is speaking to TASS correspondent Anna Grigoryeva), "this little splinter of a formidable missile is tangible evidence of the improvement in the international situation which we have witnessed over the last two or three years. I trust that the two states will not fail

to carry out the commitments assumed. The rocketry destruction programme should extend to the other missiles amassed in the world.

"I am convinced that the future belongs to disarmament. Let us hope that mankind will make further progress towards the complete abolition of weapons.

"I am glad that the Church, tireless in her preachment of peace and justice, contributes substantially to creating an atmosphere of confidence, the maintenance of security on Earth, the protection of mankind from a nuclear holocaust.

"All nations long for peace. Believers on every continent are praying and will pray for it," Patriarch Pimen said in conclusion.

*ANNA GRIGORYEVA*

## **A Remarkable Jubilee**

TASS special correspondent Anna Grigoryeva celebrated her eightieth birthday earlier in the year. For a half century now she has given her journalistic talent to the Telegraph Agency of the Soviet Union. Her selfless labour has earned her the title of Merited Cultural Worker of the RSFSR, the Order of the Red Banner of Labour and many medals.

In a tribute published in the newspaper *Tassovets* under the headline "Eternal Spring" her journalist colleagues say Anna Grigoryeva knows the secret of everlasting youth. She can handle any topic and tackle the most complicated task. She is not merely a veteran of the Soviet press, she is one of its distinguished personalities.

Her career has been an unusual one: since 1946 she has been TASS special correspondent for information on the freedom of conscience and on church and religious life in the USSR. Over this long period she has attended many international peacemaking and ecumenical forums and meetings organized by the Russian Orthodox Church and other Christian Churches and religious associations of this country. Above all, Anna Grigoryeva supplies news on church matters for the world's information services. Her reports also appear in *Izvestia* and other Soviet publications.

Anna Grigoryeva's name is well known in ecclesiastical circles in this country. She has many friends among churchmen here and abroad. She is loved for her warm heart, goodwill, tact, inexhaustible energy, professional skill, industry and *joi de vivre*.

On the occasion of the jubilee His Holiness Patriarch Pimen of Moscow and All Russia sent Anna Grigoryeva his warm felicitations. His message reads: "We treasure your friendship and our longstanding fruitful cooperation. May the Lord give you strength and health to continue your work for the good of our country. Patriarch Pimen."

On behalf of the staff of the Moscow Patriarchate's Department of External Church Relations and on his own behalf, its head, Metropolitan Filaret of Minsk and Byelorussia, warmly congratulated the distinguished journalist. "Your highly useful activities," his message says, "largely consist in covering the life of the Russian Orthodox Church and the discussion of the many relevant topical issues. Your brilliant reports spread across the world objective information vital for the promotion of friendship and understanding among nations. Receive our profound gratitude for your selfless labour, and our heartfelt wishes of health, intellectual and physical alertness, further success in your work, and many happy returns of the day."

Anna Grigoryeva also received messages of greetings from other hierarchs and lay members of the Russian Orthodox Church.

Above, we publish an interview on topical issues of our time granted to Anna Grigoryeva by His Holiness Patriarch Pimen.

*K. KOMAROV*



## In the Trinity-St. Sergy Lavra

On July 18 the Russian Orthodox Church prayerfully marked the Feast of the Invention of the Relics of St. Sergy, Hegumen of Radonezh, one of the greatest ascetics and intercessors of the land of Russia.

Present at the divine services, which began on July 17 with the Small Vespers with the Akathistos to St. Sergy, were: His Beatitude Patriarch Ignatios IV of Antioch and All the East, His Holiness Catholicos-Patriarch Iliya II of All Georgia, metropolitans — Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine; Aleksey of Leningrad and Novgorod; Yuvenaly of Krutitsy and Kolomna; Filaret of Minsk and Byelorussia; Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe; Pankratiy of Stara Zagora (Bulgarian Orthodox Church), Gedeon of Novosibirsk and Barnaul, Nikodim of Lvov and Drobych; Pitirim of Volokolamsk and Yuriev; archbishops — Pimen of Saratov and Volgograd; Ioann of Kuibyshev and Syzran; Simon of Ryazan and Kasimov; Iov of Kostroma and Galich; Varnava of Cheboksary and Chuvashia; Valentin of Vladimir and Suzdal; Kliment of Serpukhov; Aleksandr of Dmitrov, and Sergy of Solnechnogorsk; bishops — Gabriel of Larissa, Exarch to Australia and New Zealand; Niphon of Philippopolis (Antiochene Patriarchate); Yevsey of Alma-Ata and Kazakhstan; Vladimir of Podolsk; Panteleimon of Arkhangelsk and Murmansk; Mark of Argentina and South Ameri-

ca, Patriarchal Exarch to Central and South America; Viktor of Kalinin and Kashin; Antony of Vilna and Lithuania, and Sergy of Azov, and also the Lavra and Academy clergy and pilgrims in Holy Orders.

On the feast day His Holiness Patriarch Pimen of Moscow and All Russia prayed and received Holy Communion in the Domestic Chapel of the Lavra's Patriarchal Chambers. After the conclusion of a moleben in the Lavra square His Holiness warmly congratulated from the balcony of the Patriarchal Chambers the numerous pilgrims on the feast and bestowed his primatial blessing on them.

Later that day His Holiness Patriarch Pimen met with His Beatitude Patriarch Ignatios. The Primates of the two Churches exchanged speeches of greeting.

In the Patriarchal Chambers His Holiness Patriarch Pimen gave a reception which was attended by His Beatitude Patriarch Ignatios, His Holiness Catholicos-Patriarch Iliya, the hierarchs present at the celebration, Dr. Hans-Joachim Held, the moderator of the Central Committee of the World Council of Churches, Dr. Emilio Castro, the WCC General Secretary, a group of members of the WCC Central Committee, and also G. A. Mikhailov, representative of the Council for Religious Affairs at the USSR Council of Ministers.

His Holiness Patriarch Pimen blessing the believers. Trinity-St. Sergy Lavra, July 18, 1989, the Feast of St. Sergy of Radonezh





## Patriarchs of All Russia

*This year the Russian Orthodox Church observes a significant date—400 years since the elevation of her Primate to the patriarchal dignity. The establishment of the Patriarchate in Russia in the late 16th century placed the comparatively young Orthodox Local Church on a par with the ancient apostolic Eastern Churches, which corresponded to her real role and stature at a time when many Orthodox peoples were under heterodox oppression. The present celebrations remind us of the Divine Providence in the life of the Russian Orthodox Church which during all these years has been manifesting inner spiritual strength, witnessing Orthodoxy, retaining the continuity of the church consciousness and performing the mission of salvation.*

*Now we can trace the history of the Patriarchate in Russia through the Patriarchs of All Russia down to the present day.*

*In issue No. 1 of our journal for 1989 we published an article devoted to the 400th anniversary of the establishment of the Patriarchate. In this issue we present brief accounts of all Patriarchs of Moscow and All Russia.*

### Patriarch Iov (1589-1605)

His contemporaries testify that Patriarch Iov, the first Patriarch of Moscow and All Russia, was an exceptional personality. He was born in the 1530s into the family of trade people in the town of Staritsa, Tver Gubernia, and his secular name was Ioann. He spent his adolescence in the Dormition Monastery in Staritsa, where he was subsequently professed with the name of Iov. In 1571, he became the Father Superior of St. Simon's Monastery and then of the Novospassky Monastery (New Monastery of the Saviour) in Moscow. In 1581, he became the Bishop of Kolomna, in 1586—Archbishop of Rostov Veliky, and in 1587—Metropolitan of Moscow.

On January 23, 1589, with the participation of Patriarch Jeremias II of Constantinople, he was nominated and, on January 26, ceremonially made Patriarch of Moscow and All Russia.

During his time as Patriarch, nine archpastoral sees were elevated to a higher dignity, six new Russian saints were canonized, and nine various liturgical books published. Several of his own books have come down to us, among them the *Tale of the Honest Living of Tsar Fyodor Ivanovich*.

With the blessing of Patriarch Iov, Orthodoxy was established in Siberia, the Russian North, and new cloisters were opened, including the Monastery of the Don Icon of the Mother of God in Moscow.

In January 1605, Patriarch Iov anathematized impostor and pretender Grigory Otrepyev. In the spring of the same year, a riot broke out in Moscow. The city was surrendered to the impostor, and the Patriarch, who refused to swear to the False Dmitry, was exiled to the Staritsa Monastery where he died in 1607. The Primate's relics were translated to the Dormition Cathedral in Moscow in 1652.

### Patriarch Ermogen (1606-1612)

The ministry of the future Patriarch Ermogen (secular name, Ermolai) began in Kazan in the reign of Ivan the Terrible. In 1579, he, already in the dignity of priest, became a witness to a miraculous appearance of the Kazan Icon of the Mother of God.

Soon afterwards, Father Ermolai took monastic vows with

the name of Ermogen. In 1582, he became the Father Superior of the Kazan Monastery of the Transfiguration of the Saviour; in 1589, he was consecrated bishop and some time later raised to the dignity of Metropolitan of Kazan and Astrakhan.

In 1594, Metropolitan Ermogen compiled the "Tale of the Appearance of the Kazan Icon of the Mother of God". In 1595, the relics of Sts. Gury and Varsonofy, the Miracle Workers of Kazan, were invented and opened with his participation.

In 1606, Metropolitan Ermogen was elected to the Patriarchal See. His primatial ministry coincided with the Time of Troubles. In 1608, when the False Dmitry II approached Moscow, famine broke out in the city. The Patriarch ordered to open the granaries of the Trinity-St. Sergy Monastery to starving people. It was also he who inspired the monks for a heroic defence of the Lavra, and sent appeals throughout Russia, calling on the people to defend the Motherland. Still, Moscow was occupied by the Poles. Most of the boyars wanted to see Wladyslaw, son of Sigismund III, on the Russian throne, and this was resolutely opposed by Patriarch Ermogen. The Muscovites excited a rebellion, but the Poles took shelter in the Kremlin, having immured the Patriarch in the Chudov Monastery (the Monastery of St. Michael's Miracle in Chonae). When Kozma Minin's popular volunteer troops led by Prince Dmitry Pozharsky began to advance on Moscow, Patriarch Ermogen issued an appeal to the people, blessing them for the feat of liberation.

On February 17, 1612, he died as martyr in confinement.

In 1913, Patriarch Ermogen was canonized (feast days, February 17 and May 12).

### Patriarch Filaret (1619-1633)

On June 24, 1619, the primatial throne was ascended by Metropolitan Filaret. His enthronization was led by Patriarch Theophanes IV of Jerusalem.

Patriarch Filaret (secular name, Fedor Nikitich Romanov-Yuriev) was born circa 1553. He was a relative of Ivan the Terrible. Under Boris Godunov he fell into disfavour and was professed. In 1606, having been elevated to the dignity of Metropolitan of Rostov, he took part in the glorification of the relics of Tsarevitch Dmitry and their translation to the capital. In the Time of Troubles pretender False Dmitry



II took Metropolitan Filaret prisoner. After a brief stay in Moscow in 1610, he spent several years in Polish dungeons, and was subsequently released and elected to the Patriarchal See.

Patriarch Filaret became the closest adviser and, in effect, co-ruler of his son—Mikhail Feodorovich Romanov: he knew the system of state administration perfectly well and was able to help the young and inexperienced tsar.

During his term as Patriarch a number of important church and state reforms were effected: the system of taxation was adjusted on the basis of a census of the population; special Patriarchal departments were instituted to improve order in church affairs; a Greek-and-Latin school attached to the Chudov Monastery was opened to become a centre of religious education.

Numerous church publications, including a complete set of liturgical books, were brought out in Moscow. In 1620, a new diocese—that of Tobol—was established.

Moscow's relations with the Eastern Churches, interrupted in the Time of Troubles, were restored.

Canonized during this period were Makary of Unzha (1619) and Bishop Avraamy of Galicia (1621). In 1625, the ambassador of the Persian Shah presented to the Patriarch a golden "box, containing the vestment of the great and glorious Christ". The shrine was placed in the Dormition Cathedral (feast day, March 27).

Patriarch Filaret died on October 1, 1633, naming his successor—Archbishop Ioasaf of Pskov. He was interred in the Dormition Cathedral of the Moscow Kremlin.

## Patriarch Ioasaf I (1634-1640)

In 1634, Archbishop Ioasaf of Pskov and Velikie Luki ascended the throne of the Moscow Patriarch.

Patriarch Ioasaf I was born into a boyar family. He was not as influential at the court as his predecessor deliberately limiting his activity to the sphere of purely ecclesiastical interests. "Our duty is to pray to God, the Most Pure Mother of God and Moscow saints..."

Patriarch Ioasaf I did much to establish better order in the field of church rites and in church matters in general. The *Injunctions*, which he published, contained a detailed list of the rules for the clergy and laymen during divine service and the sequence of its elements. He also published *Ladder for the Authorities* about the hierarchical dignity of archpriests and fathers and mothers superior. Besides, he carried out a great deal of work, comparing and correcting liturgical books, attracting to it scholar-monks and members of the secular clergy.

Patriarch Ioasaf I showed special favour for the Solovetsky Monastery where he was professed, giving numerous presents to it—church vestments, books, and money. In 1634, largely through the efforts of His Holiness Patriarch Ioasaf I, the Oranta Cloister of the Mother of God was founded in the Nizhny Novgorod (now Gorky) Gubernia, in memory of the miracles worked by the Vladimir Icon of the Mother of God. During Patriarch Ioasaf's comparatively short term as Primate of the Russian Orthodox Church, three cloisters were opened and five of those closed before him restored.

Patriarch Ioasaf I was a kind and meek pastor. He died on November 28, 1640, and was interred in the Moscow Dormition Cathedral.

## Patriarch Iosif (1642-1652)

Patriarch Iosif was enthroned on March 27, 1642. A strict observance of church rules and regulations became the distinguishing feature of his ministry.

Having ascended the Patriarchal throne, he addressed the clergy and laity with his primal exhortation. It consisted of three parts, containing an appeal to the bishops, to the tsar and the boyars and to ordinary clergymen.

In 1643, Patriarch Iosif defended Orthodoxy in a dialogue with Lutheran Pastor Matthew Filgober, who came to Moscow with the Danish Prince Voldemar. Thirty-six different books were published during his term as Patriarch, 14 of which were brought out for the first time in Russia. Holy relics were invented: of St. Kirill of the Novoe Lake (1648), St. Savva of Storozh (1652), the Orthodox Prince St. Daniil of Moscow (1652), the Orthodox Grand Duke St. Georgy Vsevolodovich (1645). A silver shrine for the relics of Grand Duke St. Georgy Vsevolodovich was installed in the Dormition Cathedral in Vladimir on the money donated by Patriarch Iosif.

In 1647, a miracle-working icon of the Myrrhophores was discovered in Tsarevo-Kokshaishk, and a church was built at the place of its appearance.

On April 5, 1652, the relics of Patriarch Iov were translated to Moscow.

Patriarch Iosif devoted a great deal of attention to theological education: in 1649, a theological school was opened at St. Andrew's Monastery in Moscow.

At the Council, convened in 1651 to discuss the Ukraine's reunion with Russia, Patriarch Iosif acted as a true patriot and resolutely came out for the earliest reunion.

Patriarch Iosif died on April 15, 1652, and was sincerely bemoaned by the tsar, his retinue and ordinary people. He was buried in the Dormition Cathedral next to the tomb of the first Patriarch of Moscow, Iov, in the place which he himself indicated shortly before his demise.

## Patriarch Nikon (1652-1658)

The *Life of His Holiness Patriarch Nikon* tells us that the Patriarch (secular name, Nikita Minich Minin) was born in May 1605 into a peasant family in the village of Veldemanovo, Nizhny Novgorod Gubernia. From the early age he took to "reading holy books" and tried not to miss a single divine service. After his father's death he got married, became a priest and soon moved to Moscow where he was given a parish. In the ten years of his matrimonial life his three children died when they were still babies. He saw in this a sign of God, persuaded his wife to take monastic vows, and himself, at the age of 30, was professed with the name of Nikon at the Anzersky Skete in Solovki. In 1643, he became the hegumen and in 1646 was elevated to the dignity of the Archimandrite of the Novospas-sky Monastery in Moscow. In 1649, he was elected Metropolitan of Novgorod. In 1650, during the terrible famine, and the ensuing riot in Novgorod, Nikon displayed an astonishing firmness of spirit and by his wise and prudent actions saved many people from severe punishment.

In 1651, while in Moscow, Patriarch Nikon persuaded the tsar to translate the relics of St. Filipp to Moscow's Dormition Cathedral. Tsar Aleksei Mikhailovich sent a message to the Solovetsky Monastery where Metropolitan Filipp was buried, containing his request to absolve all sins to his great-grandfather, Ivan the Terrible: thus, in the person of the tsar, the supreme secular authority repented before the Church, admitting to being in the wrong.

In 1652, Metropolitan Nikon was elected for the Patriarchal throne but he refused to ascend it point-blank at first. Then, in the overcrowded Dormition Cathedral, the tsar dropped to Nikon's feet in front of the relics of St. Filipp, begging him to accept the Patriarchal dignity. The rest of the audience followed suit: astounded, Nikon agreed to accept the hard lot of the Patriarchal ministry.



Like Patriarch Filaret, he took part in deciding practically all state affairs. Thus, with an active participation of Patriarch Nikon, the Ukraine reunited with Russia in 1654, and the old Orthodox dioceses of South-western Russia returned to the fold of the Mother-Church. Patriarch Nikon displayed particular zeal in ensuring better order in church life: he corrected liturgical books against Greek originals, made divine services more orderly, and substituted the three-fingered sign of the cross for the two-fingered one.

However, as a result of these reforms, there followed the Old Believers' schism, whose consequences clouded the life of the Russian Church for centuries to come.

Some of the reforms effected by Patriarch Nikon infringed upon the interests of the boyars. They slandered the Patriarch before the tsar, and Nikon was forced to leave the Primatial See for the Resurrection Monastery in Novo-Ierusalim, outside Moscow, which he founded himself.

In 1666, Patriarch Paisios of Alexandria and Patriarch Makarios of Antioch arrived in Moscow on the invitation of the tsar to take part in a conciliar hearing of Patriarch Nikon's case. By the Council's decision Nikon was deposed and sent to live in seclusion first in St. Ferapont's and then, in 1676, the Monastery of St. Kirill of the Beloe Lake. However, his church reforms were not abolished. Moreover, they were even approved by the Council.

Shortly before his death, tsar Aleksei Mikhailovich begged in his last will Patriarch Nikon's pardon. The new tsar, Feodor Alekseyevich, passed a decision, returning Patriarchal dignity to Nikon, and asked him to come back to the Resurrection Monastery founded by him. On his way to this cloister, worn out by worry and hardships, he died on August 17, 1681. Patriarch Nikon was buried with due homage in the Resurrection Cathedral of the Novo-Ierusalim Monastery.

## **Patriarch Ioasaf II (1667-1672)**

In 1667, Archimandrite Ioasaf of the Trinity-St. Sergy Monastery was elected new Patriarch.

Back in September 1661, during the war with Poland, tsar Aleksei Mikhailovich asked Archimandrite Ioasaf of the Trinity-St. Sergy Monastery and the monks of his glorious cloister "to observe a three-day fast with fervent prayers". When the Russian host emerged victorious, the tsar wrote in a special message to Archimandrite Ioasaf that the victory had been granted to the Russians by God "for your holy and chaste fasting".

On February 10, 1667, Patriarch Paisios of Alexandria and Patriarch Makarios of Antioch raised him to the Patriarchal dignity. Although advanced in years, Ioasaf was a very energetic Primate. In May of 1667, the Great Moscow Council was held. Apart from Patriarch Ioasaf II of Moscow, it was attended by the Patriarchs of Alexandria and Antioch, about 30 hierarchs and more than 50 clergymen. The Council approved for publication *The Crozier of Administration*, a book by Simeon of Polotsk spearheaded against the stubborn and unyielding schismatics.

Fighting rather energetically against the followers of the old ritual, Patriarch Ioasaf II sought to implement Patriarch Nikon's reforms. He continued the work of correcting and printing liturgical books, sent instructions on icon painting to all dioceses, as a result of which the intrusion of the Western style of painting into Russian icon painting was stopped, and the old Russian style of painting from the old originals was legalized.

During the term of Ioasaf II as Patriarch, Russian missionaries brought enlightenment to many ethnic groups inhabiting north-eastern borderlands of Russia, and Siberia.

Patriarch Ioasaf II died on February 17, 1672, and was interred in the Dormition Cathedral, by its western wall, next to the reliquary of St. Ermogen.

## **Patriarch Pitirim (1672-1673)**

Patriarch Pitirim became the Primate of the Russian Church when he was already very old and administered her for only about ten months. In 1655, Archimandrite Pitirim, Father Superior of the Novospassky Monastery, was elevated to the dignity of Metropolitan of Krutitsy. Leaving the Patriarchal See for good, Patriarch Nikon said: "I bless the Metropolitan of Krutitsy to manage the Church." Thus, he became, in effect, the Patriarchal Locum Tenens.

Acting as the Primate of the Church, Metropolitan Pitirim sent numerous deeds to cloisters. Thus, the Monastery of St. Nil of Stolboye received a deed "On Making a Shrine and Placing the Newly-Invented Relics of St. Nil the Miracle Worker in It", containing the injunction to celebrate the invention of his relics on May 27 "every year without fail". The deed Metropolitan Pitirim sent to the Monastery of the Iberian Icon of the Mother of God was about supervision over the monastic good order; it prohibited monks to live in laymen's homes.

A Church Council held on August 5, 1664, elected Metropolitan Pitirim "to the highest rung as the Metropolitan of the great Novy Grad and Velikie Luki". In 1667, he participated in the election of a new Patriarch and on July 7, 1672, was himself elevated to the Patriarchal throne in the Dormition Cathedral of the Moscow Kremlin.

A deed by Metropolitan Ioakim of Novgorod informs of Patriarch Pitirim's demise in 1673: "On the 19th day of April, our father and great Lord, His Holiness Patriarch Pitirim of Moscow and All Russia, left the Primatial throne and is now at eternal peace". Patriarch Pitirim was buried in the Dormition Cathedral of the Moscow Kremlin.

## **Patriarch Ioakim (1674-1690)**

Patriarch Ioakim was born in 1620 into a nobleman's family of the Savelovs. After the death of his wife he left military service and took monastic vows at the Mezhegorsky Monastery in Kiev. In 1657, he moved to the Monastery of the Iberian Icon of the Mother of God founded by Patriarch Nikon, and soon afterwards was transferred to Moscow, first to the Monastery of St. Andrew and then to the Novospassky Monastery. In 1664, he became the Archimandrite of Moscow's Monastery of St. Michael's Miracle in Chonae; in 1672, he was elected Metropolitan of Novgorod but it was not long before he was called to Moscow to deal with matters involved in Patriarchal administration. After Patriarch Pitirim's demise he was elevated to the Primatial throne.

His efforts were largely directed against foreign influence in Russian society, which at that time mostly penetrated through Poland.

Patriarch Ioakim managed to get an ukase on a strict customs "examination" of foreigners adopted. On his insistence Jesuits, who founded their school in Moscow, were deported from the capital. Shortly before his demise he wrote his last will, containing the instruction not to introduce foreign customs in Russia. Patriarch Ioakim corrected and published the Typicon, which is used practically unchanged to this day, revised the office of the Liturgy of St. Basil the Great and St. John Chrysostom. He also issued a directive that spiritual children should be in charge of ecclesiastics only. His *Spiritual Exhortation, On the Folding of Three*



*Fingers*, and other books, were meant to exert influence upon the Old Believers.

Through his solicitation, in 1681, all churches, that had no plots of arable land, were to get allotments from landowners' and ancestral lands, which improved the clergy's conditions.

In 1678, Patriarch Ioakim increased the number of almshouses in Moscow, which were maintained by the Church.

During his term as Primate, five dioceses were established in Russia.

In 1685, a theological school was opened at the Zaikonospassky Monastery, which served as the basis for the Slavonic-Graeco-Latin Academy transformed into the Moscow Theological Academy in 1814.

Patriarch Ioakim died on March 17, 1690, and was buried in the Dormition Cathedral of the Moscow Kremlin.

## Patriarch Adrian (1690-1700)

Patriarch Ioakim was succeeded by Metropolitan Adrian (secular name, Andrei, born in Moscow on October 2, 1637) of Kazan. In 1678, Adrian became the Archimandrite of the Monastery of St. Michael's Miracle in Chonae, where the Cathedral Church of St. Aleksey of Moscow with the side-chapel of the Annunciation, and the Church of the Apostle St. Andrew the First-called were erected under his supervision; the entire monastery was rebuilt. In 1686, Patriarch Ioakim elevated Adrian to the dignity of Metropolitan of Kazan and Sviyaga. The Metropolitan contributed money to the decoration of the Annunciation Cathedral, and wrote a book *On the Ancient Tradition of the Holy Apostles and the Holy Fathers*. After Patriarch Ioakim's death, Metropolitan Adrian administered the Moscow Diocese and on August 24, 1690, was elevated to the throne of the Patriarch of All Russia. In his "Encyclical Message" and "Exhortation" the Patriarch offered his admonitions to the flock. He lent his support to all useful initiatives undertaken by Peter I. In order to improve church life Patriarch Adrian issued an "Instruction to Churchwardens", "Archpastoral Precepts to Newly-Ordained Priests", services devoted to many saints, and several homilies. Both the Primatial messages and the last will of Patriarch Adrian, where he points to the need to take good care of the "Orthodox-Catholic faith" and protect it from heresies and slander, bear witness to his genuine spirituality, firm stand on matters of faith, and a truly monastic tenor of his soul.

Shortly before his death Patriarch Adrian blessed the canonization of Efrosinia of Suzdal († 1250), whose relics were invented as early as the 16th century, and made September 25 her feast day.

On October 15, 1700, Patriarch Adrian died in the Pererva Monastery, outside Moscow. He was interred in the Dormition Cathedral of the Moscow Kremlin.

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After the decease of the tenth Patriarch of All Russia, Peter I did not allow another Patriarch to be elected, entrusting Metropolitan Stefan (Yavorsky; † 1722) of Kazan with a temporary administration of the Church in the capacity of Patriarchal Locum Tenens. In 1721, the Holy Governing Synod was instituted on the initiative of Peter I. Thus, the Russian Orthodox Church actually entered a new period in her history, which came to be known as the Synodal period.

## Patriarch Tikhon (1917-1925)

In 1917, the Local Council of the Russian Orthodox Church elected Metropolitan Tikhon of Moscow and Kolomna to the Patriarchal throne. The solemn enthronization of the new Patriarch took place on the feast of the Presentation of the Blessed Virgin in the Temple, on November 21, in the Kremlin's Cathedral of the Dormition.

A new epoch was thus ushered in in the history of the Russian Church.

Patriarch Tikhon (secular name, Vasily Ivanovich Belavin) was born on January 19, 1865, in the town of Toropets, Pskov Gubernia, into the family of a priest. After graduation from the St. Petersburg Theological Academy in 1888 he taught at the Pskov Theological Seminary, and was the assistant rector and then rector of the Kholm Theological Seminary.

In 1897, Archimandrite Tikhon was consecrated Bishop of Lyublin, and a year later was appointed Bishop of the Aleutian Islands and North America. In the United States of America he put the life of Orthodox parishes in good order, built new churches, among them the Cathedral Church of St. Nicholas the Miracle Worker in New York, set up the Minneapolis Theological Seminary, parish schools and orphanages for children. In the USA, His Grace Bishop Tikhon won renown as a true apostle of Orthodoxy. He established personal contacts with the initiators of the ecumenical movement.

In 1907, Archbishop Tikhon was appointed to the Yaroslavl See, and in 1913, was transferred to the Vilna See. In June 1917, the Moscow Diocesan Congress elected Archbishop Tikhon to the ancient Moscow See, and in August of the same year he was elevated to the dignity of metropolitan.

The All-Russia Local Council held in 1917 restored the Patriarchate and elected three candidates to the Patriarchal throne. The lot to become the Primate of All Russia fell to Metropolitan Tikhon of Moscow and Kolomna.

Serious difficulties arose immediately on the ecclesiastical path of the new Patriarch. In the first place, he was confronted with the issue of the attitude to the new government established as a result of the Great October Socialist Revolution. In 1918, the Church began to search for her own place in the new, hitherto unknown social system, gradually coming to the realization of the inseparability of her destinies from the destinies of post-revolutionary Russia.

In his last will written on March 25, 1925, His Holiness Patriarch Tikhon says: "Without transgressing against our faith or Church, without allowing any compromises and concessions on matters of faith, we must be sincere as citizens in our attitude to the Soviet government..., bringing the routine of the external Church life and activity to conformity with the new state system".

Firmly and in clear-cut terms, His Holiness Patriarch Tikhon determined the purely canonical stand of the Russian Orthodox Church and her loyalty to the Soviet state.

His Holiness Patriarch Tikhon died on March 25, 1925, on the Feast of the Annunciation of the Most Holy Mother of God. He was buried at the Monastery of the Don Icon of the Mother of God.

## Patriarch Sergy (1943-1944)

Patriarch Sergy (secular name, Ivan Nikolayevich Stragorodsky) was born on January 11, 1867, in the town of Arzamas, into the family of a priest. His father and grandfather performed their pastoral ministry in this town,



and his aunt Evgenia was Mother Superior of a convent in Arzamas.

After finishing a parish school and the Arzamas Theological School he went to study at the Nizhny Novgorod Theological Seminary, and then the St. Petersburg Theological Academy. In 1890, he was professed with the name of Sergy (in honour of St. Sergy the Miracle Worker of Valaam) and soon afterwards became a hieromonk.

In 1890, after graduating from the Theological Academy the young hieromonk left for Japan to serve in the Orthodox Mission.

In 1893, he was appointed assistant rector of the Moscow Theological Academy, and in the following year—the rector of the Russian ambassadorial church in Athens in the dignity of Archimandrite.

From 1897 to 1899, he was assistant to the head of the Orthodox Mission in Japan, and then the rector of the St. Petersburg Theological Seminary and some time later also of the Academy. In 1901, he was consecrated Bishop of Yamburg, the third vicar of the St. Petersburg Diocese. On October 6, 1905, His Grace Sergy became Archbishop of Finland and Vyborg. In 1913, he was appointed Chairman of the Holy Synod's Education Committee, and soon afterwards also Chairman of the Missionary Council.

In 1917, he was appointed Archbishop of Vladimir and Shuya. That same year he was raised to the dignity of metropolitan and designated to the Nizhny Novgorod See. Following the 1917 Revolution, the Russian Church entered a complex period in her history. She had to function in the context of external and internal contradictions, numerous schisms, sectarian trends and an acute struggle against them. Archbishop Sergy was the only hierarch and member of the former Holy Synod, and it was he who was elected as the head of the new Synod. On April 29, 1917, Archbishop Sergy signed a Synodal address to the archpastors, pastors and loyal children of the Orthodox Church on measures to be taken by the Church authority in connection with the forthcoming Local Council.

The Local Council of 1917-1918 elected Metropolitan Tikhon to the Patriarchal throne, while Metropolitan Sergy became a permanent member of the Holy Synod.

As Metropolitan Petr of Krutitsy, successor of the deceased Patriarch Tikhon, was deprived of the possibility to perform the functions of Patriarchal Locum Tenens, Metropolitan Sergy of Nizhny Novgorod became the head of the Russian Orthodox Church as Deputy Patriarchal Locum Tenens. At his request, the Patriarchal Church was legalized, and he set about organizing the church administration.

In 1927, Metropolitan Sergy signed a Declaration, expressing loyalty to the Soviet Government.

In 1934, he became the Metropolitan of Moscow and Kolomna, and on March 10, 1941, the Russian Orthodox Church marked his jubilee—40 years of his archpastoral service.

Moral power and lofty patriotism of the Russian Orthodox Church manifested themselves with particular force during the Great Patriotic War of 1941-1945. On June 22, 1941, when the war broke out, Metropolitan Sergy issued an appeal to the faithful, calling upon them to rise to the struggle against the enemy. In his addresses Metropolitan Sergy expressed firm confidence in the victory of the Soviet people.

At the Council of Bishops of the Russian Orthodox Church, held in Moscow on September 8, 1943, Metropolitan Sergy, Patriarchal Locum Tenens, was unanimously elected Patriarch of Moscow and All Russia.

Patriarch Sergy restored the prayerful-canonical links between the Russian Orthodox Church and the Orthodox

Church of ancient Georgia and consolidated the traditional contacts with the Churches of the Orthodox East. In 1943, the publication of *The Journal of the Moscow Patriarchate*, founded in the 1930s, was resumed.

Special mention should be made of Patriarch Sergy's concern for the restoration of theological schools in the Soviet Union, because by the early 1940s the Russian Orthodox Church experienced an acute shortage of clergymen.

His Holiness Patriarch Sergy passed away on May, 15, 1944, and was interred in the Epiphany Cathedral in Moscow.

## Patriarch Aleksy (1945-1970)

The peacemaking course of our Church is associated with the name of His Holiness Patriarch Aleksy (secular name, Sergei Vladimirovich Simansky), who was born in Moscow on October 27, 1877, into an Orthodox nobleman's family.

In 1888, he entered the first gymnasium form of the Lazarev Institute of Oriental Languages and then transferred to the Nicolas I Lyceum which he graduated from with a silver medal. In 1896, he entered the law faculty of the Moscow University, completing its course in three years. Then he served in a Samogitsky Grenadier Regiment. In the autumn of 1900, he entered the Moscow Theological Academy, and in February 1902, when he was a second-year student, he took monastic vows with the name of Aleksy, was ordained hierodeacon, and in 1903—hieromonk. Upon his graduation from the MTA in 1904, he was appointed assistant rector of the Pskov Theological Seminary, and in the dignity of Archimandrite was the rector of the Tula and then the Novgorod Seminary; in 1913, in Novgorod, he was consecrated Bishop of Tikhvin. The consecration ceremony was led by Patriarch Gregorios IV of Antioch.

In the revolutionary years Bishop Aleksy remained a true archpastor of his flock.

In January 1921, by a Patriarchal ukase, Bishop Aleksy was transferred to Petrograd in the dignity of the Vicar Bishop of Yamburg with the residence in the Aleksandr Nevsky Lavra.

In 1926, Bishop Aleksy was designated to Novgorod as Archbishop of Khutyn soon to become a member of the Holy Synod and the closest assistant of the Patriarchal Locum Tenens, Metropolitan Sergy. In 1932, he was elevated to the dignity of metropolitan, and in the following year was appointed to the Leningrad See.

During the 900-day-long siege of Leningrad Metropolitan Aleksy shared with his flock all the trials and sufferings that fell to their lot, thereby testifying to the truly patriotic stance of our Church. Throughout the blockade he never failed to conduct divine services, consoling and encouraging the afflicted.

After Patriarch Sergy's demise in May 1944, Metropolitan Aleksy became the Patriarchal Locum Tenens, and on February 2, 1945, the Local Council of the Russian Orthodox Church unanimously elected him the Patriarch of Moscow and All Russia. He ascended the Patriarchal throne realizing the great responsibility his new calling involved, and with faith in God's omnipotent help.

During Patriarch Aleksy's term, after the war, many demolished churches were restored, church publishing work was resumed, theological schools were opened, contacts with Orthodox compatriots living abroad re-established, and the Trinity-St. Sergy Lavra, the greatest shrine of the Land of Russia, was opened, admitting more and more brethren.

His Holiness Patriarch Aleksy took great pains to appease church schisms. In 1946, an end was finally put to Obnovlentshestvo (Renovationism). Relations with the Polish and Fin-



nish Orthodox Churches were re-established, and in 1970, autocephaly was granted to the Orthodox Church in America, and autonomy to the Orthodox Church in Japan.

In 1946, at the Church Council in Lvov, the consanguineous Greek Catholics reunited with the Russian Orthodox Mother Church, thereby nullifying the Brest Union of 1596.

With the blessing of His Holiness Patriarch Aleksy, two editions of the Bible and the New Testament were issued in Russian, and a number of liturgical books as well as many other theological publications and books on church history were brought out. By decision of the Councils of the Moscow and Leningrad Theological Academies, the scholarly degree of Doctor of Theology was conferred upon His Holiness Patriarch Aleksy.

Patriarch Aleksy made a number of pilgrimages to the Holy Land, Egypt, Middle East countries, visited the Sister Local Orthodox Churches of Greece, Bulgaria, Romania, paid a visit to the Primate of the Church of England, received in Moscow numerous guests from the entire Orthodox and non-Orthodox world. He revived the good tradition of training representatives of foreign Orthodox Churches in the theological academies of the Moscow Patriarchate.

During Patriarch Aleksy's term, contacts were established between the Russian Church and the Roman Catholic Church. This period also witnessed the establishment of vigorous ties with the Ancient Oriental (non-Chalcedonian) Churches and the Protestant world.

Mention should also be made of Patriarch Aleksy's contribution to the ecumenical movement. In 1961, the Russian Orthodox Church entered the World Council of Churches, where she continues to work actively for the sake of Christian unity, brotherhood and peace on earth. Her representatives take an active part in the work of WCC bodies.

Headed by Patriarch Aleksy, the Russian Orthodox Church occupied her place in the front ranks of the peace movement. Patriarch Aleksy was a member of the Soviet Peace Committee for many years. His active peacemaking activity earned him enormous prestige in church circles and among all people of good will.

His Holiness Patriarch Aleksy died on April 17, 1970, and was buried in the Church of All Russian Saints under the Dormition Cathedral of the Trinity-St. Sergy Lavra.

## Patriarch Pimen

Patriarch Pimen (secular name, Sergei Mikhailovich Izvekov) was born in the town of Bogorodsk, Moscow Gubernia, on July 23, 1910, into the family of an office worker. In 1925, he finished secondary school and in the Moscow Monastery of the Presentation of the Lord in the Temple was made a novice with the name of Platon.

On October 4, 1927, in the Holy Spirit Hermitage near the Trinity-St. Sergy Lavra, seventeen-year-old novice Platon was professed with the name of Pimen in honour of St. Pimen the Great.

On July 16, 1930, he was ordained hierodeacon and in January 1931—hieromonk, fulfilled his pastoral ministry in Moscow.

The end of the Great Patriotic War found Hieromonk Pimen in the town of Murom, where he served as a priest of the Annunciation Cathedral till 1946. Then he continued his pastoral ministry in the Odessa Diocese as the treasurer of St. Elijah's Monastery in Odessa, assistant to the superintendent dean of the cloisters of the diocese, and fulfilled other diocesan obediences.

In December 1947, he was raised to the dignity of hegumen, and an ornamented cross was bestowed upon him. Hegumen Pimen fulfilled the obedience in the Rostov Diocese, where

until 1949 he held the posts of Bishop's secretary, member of the diocesan council, ecclesiarch of the Cathedral of the Nativity of the Mother of God. From 1949 to the end of 1953, he was Father Superior of the Pskov-Pechery Monastery, and from 1954—Father Superior of the Trinity-St. Sergy Lavra, where, just as in the Pskov-Pechery Monastery, he directed large-scale restoration work.

On November 17, 1957, Archimandrite Pimen was consecrated Bishop of Balta in the Cathedral of the Dormition in Odessa, and that same year became Bishop of Dmitrov, Vicar of the Moscow Diocese; in July 1960, he was appointed Chancellor of the Moscow Patriarchate, and in November was elevated to the dignity of Archbishop and became a permanent member of the Holy Synod. On March 16, 1961, he was appointed to the Tula See, while continuing to hold the post of Chancellor of the Moscow Patriarchate, and on November 14 was raised to the dignity of Metropolitan and appointed to the Leningrad and Ladoga See.

In the period between 1959 and 1962, he was administrator a. i. of the Lugansk, Smolensk, Kostroma and Tambov dioceses. In October 1963, Metropolitan Pimen became Metropolitan of Krutitsy and Kolomna. He is an honorary member of the Moscow and Leningrad Theological Academies which have conferred upon him a scholarly degree of Doctor of Theology.

After Patriarch Aleksy's demise, the Local Council of the Russian Orthodox Church, held in 1971, elected Patriarchal Locum Tenens, Metropolitan Pimen of Krutitsy and Kolomna, to the Patriarchal throne. Patriarch Pimen is implementing the programme presented by the 1971 Local Council, and aimed, among other things, at further strengthening inter-Orthodox and ecumenical ties of our Church and serving peace and mankind's wellbeing.

During his term as Primate, Patriarch Pimen visited all Orthodox Patriarchates, as well as the Orthodox Churches of Cyprus, Greece, Czechoslovakia and Finland, made a pilgrimage to Holy Mount Athos. In 1982, he went to the USA, where he visited the Autocephalous Orthodox Church in America and addressed the United Nations Organization. In 1973, His Holiness Patriarch Pimen paid a visit to the ecumenical centre in Geneva where the World Council of Churches, the Conference of European Churches and other organizations have their headquarters.

During the last few years many Primates and representatives of Sister Orthodox and other Christian Churches visited the Russian Church on the invitation of Patriarch Pimen. They include Ecumenical Patriarch Dimitrios I, Primate of the Church of Constantinople who came to our country in 1987. This was the first time a Primate of the Church of Constantinople visited the Russian Church in the last four hundred years.

In June 1988, His Holiness Patriarch Pimen headed the celebrations devoted to the Millennium of the Baptism of Russ, and the latest Local Council of the Russian Orthodox Church. In his concluding address at the solemn function devoted to the jubilee, His Holiness Patriarch Pimen said that in our country believers and the rest of the Soviet people are one.

On April 29, 1988, a historic meeting was held between General Secretary of the CPSU Central Committee Mikhail Gorbachev and Patriarch Pimen of Moscow and All Russia, who was accompanied by the permanent members of the Holy Synod of the Russian Orthodox Church. During this talk Mikhail Gorbachev pointed out that perestroika made it possible for religious leaders to participate more actively in the life of society. It is not fortuitous, therefore, that in 1989, His Holiness Patriarch Pimen was elected people's deputy of the USSR.



At present the Russian Church, headed by His Holiness Patriarch Pimen, experiences a new uplift. During the last few years, nearly 2,000 new parishes, and more than ten cloisters have been opened in her various dioceses, including St. Daniel's Monastery in Moscow, where the spiritual and administrative centre of the Moscow Patriarchate has been created, and the ancient Kiev-Pechery Lavra. Theological educational establishments are also being opened, and new church periodicals issued.

With the blessing of His Holiness Patriarch Pimen, our Church takes an active part in the life of our society. "Today," His Holiness Patriarch says, "a great responsi-

bility rests on us, pastors of the Church and all believers: by our activity as citizens to promote the vivifying processes taking place in our Homeland, by our spiritual strength to participate in renewing all structures of our society, and by our participation in peacemaking efforts to bring nearer the day of delivering mankind from the threat of total nuclear destruction. As Christians, we are called upon to bring to the world the Gospel teaching on effective love for one's neighbour, that is every man. This love manifests itself with particular force through acts of charity. The Lord said: *By this shall all men know that ye are my disciples, if ye have love one to another* (Jn. 13: 35)."

## The Early History of the Kiev-Pechery Lavra

In the period of the internecine strife the Pechery Monastery sought to reconcile princes and promote the political unity of Kievan Russ after the pattern of the Kiev Metropolitanate, which consisted of a multitude of dioceses administered by bishops, but headed by the Metropolitan. Like the Metropolitan of Kiev, who was the Primate of the whole Russian Church, the "senior", i. e. Kiev, Prince was to be the political head of Russ. Just as the Metropolitan, who administers the Russian Metropolitanate through bishops, being himself a diocesan archpriest, the Kiev Prince governs all principalities of the Russian land through local princes. There are two principal rules governing relations among bishops, whose observance maintains the unity of the Metropolitanate: first—in their actions not to exceed the bounds of their dioceses, and, second, to obey the Metropolitan as the father without whose will they will do nothing concerning the Russian Church as a whole. Relations between princes should also be governed by these rules in the name of peace and unity of Russ: the Russian princes should honour the Kiev Prince, maintaining fraternal relations between themselves, and not interfering in each other's affairs. Although the ideas set forth in this programme were not realized in Kievan Russ, they nevertheless played an important role in uniting the Russian principalities around Moscow.

St. Feodosy was the first to expound such view of the structure and organization of Russ. In his message to Prince Svyatoslav he accuses him of an unlawful seizure of his father's throne which belonged by right to his elder brother. Hegumen Feodosy forbade to remember Prince Svyatoslav in prayer, and so the cloister continued to remember at the divine services Izyaslav as the "capital Prince and the elder of all". However, Svyatoslav did not cede the Kiev throne to Izyaslav. Moreover, he lost patience and was ready to take resolute measures against the monastery, and, to begin with, put the hegumen in a dungeon. The influential boyars and part of the brethren approached Feodosy persuading him to yield to Svyatoslav. As a result, the monastery reconciled itself with the unlawful seizure of the Kiev throne, and Svyatoslav's name

began to be remembered at divine services albeit only after Prince Izyaslav. However, not all the brethren were in agreement with Hegumen Feodosy on this score. The Great Nikon and two brethren, left the monastery for far-away Tmutarakan, to the cloister founded by Nikon.

As a token of reconciliation, Prince Svyatoslav presented to the monastery a near-by field where Hegumen Feodosy founded a "great" stone church. Svyatoslav was the first to begin digging the foundation pit.

On May 3, 1074, a year after the foundation of the church, St. Feodosy passed away. He was buried in St. Antony's original cave, which the latter had succeeded to Ilarion and which was the birth-place of the Pechery brotherhood. Now it is part of the Far Caves. The place of St. Feodosy's burial has been found comparatively recently. Some time after the burial, the brethren secretly translated the body of their hegumen to the Great Church, i. e. the Cathedral of the Dormition. Today the relics of St. Feodosy are under the ruins of this cathedral.

After St. Feodosy's death, relations between the Pechery cloister and the Metropolitan See remained rather uncertain, which threatened the very existence of the monastery and gave rise to conflicts among the brethren. The Kiev-Pechery Monastery was the spiritual centre of entire Russ, the symbol of national originality in conditions of the church subordination to Constantinople. The monastery could only retain this role and importance by gaining independence from the Metropolitan's authority. When, in the past, the Kiev Metropolitan (a Greek) demanded that the activity of the tiny cave monastery should be stopped, Yaroslav the Wise succeeded in getting the monastery recognized as headed by Antony, who was one of its founders. In Byzantium, there were cloisters which were independent from diocesan authorities, and which were established on orders from the royal power or by will of their founders. St. Antony, who died on May 7, 1073, a year earlier than St. Feodosy, did not leave such will behind, which made the Pechery cloister dependent on the diocesan authority. Describing St. Feodosy's demise, the author of *The Tale of Bygone Times* writes that shortly before his death the hegumen



was very much concerned about the monastery's position and sought the Prince's promise to take the Pechery cloister under his protection: "On the sixth day of his illness, and he was already seriously ill, Prince Svyatoslav came to visit him with his son Gleb. And when the princes were sitting by the sick man's bed, Feodosy said to them: 'Now I'm leaving this world and handing over the monastery to you, prince, under your protection if there be some trouble, and my post as hegumen I'm passing on to Stefan, and see that no harm comes to him'. Svyatoslav kissed Feodosy and gave him a promise to take care of the monastery and then left him". It is quite possible that earlier, too, Feodosy approached Svyatoslav with the same request but could not get a positive answer, in spite of the fact that after the reconciliation the prince was well disposed to the monastery. The reason for this failure lay obviously in the circumstance that during Prince Svyatoslav's rule, there was no Metropolitan in Kiev: the Metropolitan See had been temporality transferred to Pereyasavl where Svyatoslav's brother, Vsevolod, was the Prince, who retained ecclesiastical and political contacts with Byzantium. Svyatoslav had broken off relations with the imperial court, and therefore the Metropolitan left Kiev.

After St. Feodosy's death the situation in the monastery's internal life changed for the worse in connection with the election of his successor. There are grounds to assume that when St. Feodosy was still alive, two trends took shape amidst the brethren, which, however, did not clash thanks to the saintly hegumen.

In terms of birth, the brethren of the Pechery Monastery could be divided into two groups. On the one hand, there were poor people who brought to the monastery nothing except their desire to lead ascetic life. Such was the first founder of the cloister, St. Antony, such was also St. Feodosy, who, although he came from a noble family, was also indigent. Feodosy and other hegumens of the Pechery cloister who succeeded him, sacredly kept the tradition of admitting indigent people to the monastery. As a result, severe ascetics from among poor people, who lacked education and a broad ecclesiastical and political outlook, made up a considerable part, if not the bulk, of the brethren. They valued St. Feodosy for his personal feats and strict observance of the cenobitic rule, but at the same time were dissatisfied with the monastery's uncertain position vis-à-vis the Metropolitanate and did not approve of the political actions which had involved the cloister into the worldly vanity and internecine strife.

On the other hand, there were monks in the cloister, thanks to whom it gained importance for all Russ. These include the "Great Nikon", Varlaam, who bequeathed to the monastery the church utensils and books he had acquired in Byzantium; Efrem, who made a trip to Constantinople to get the Studite Rule; Stefan, who taught the brethren "from books"; the monks who were later to occupy episcopal thrones in Russian cities, and, of course, Hegumen Feodosy himself, who in 1072 denounced the unlawful

seizure of the Kiev throne. Educated people, often of noble origin, they attached great significance to the ecclesiastical-social activity of the Pechery Monastery.

When St. Feodosy was still alive, these two groups in the Pechery cloister did not oppose each other, but shortly before his death the division became apparent. According to chronicles, St. Feodosy suggested that the brethren should elect a hegumen for themselves, yet the brethren expressed the desire for St. Feodosy to nominate his successor himself. But when the saintly man named Presbyter Iakov (it is possible that he was that same monk Iakov who is known as the author of the *Memory and Praise to Prince Vladimir* and the *Tale of Boris and Gleb*) as candidate, the brethren rejected him because he and his brother had come to the Pechery Monastery as monks who had been professed in the Letsky Monastery, and were therefore considered to be strangers in the Pechery cloister. On their part, the brethren proposed Stefan as a candidate: "He grew under your arm and served under you, and so give him to us as the hegumen." In electing a new hegumen, the Pechery monks held that he should be not only a well-educated monk, but also a person loyal to ascetic traditions. Thus, Hegumen Stefan became successor to St. Feodosy in the Kiev-Pechery Monastery.

Construction of the stone church of the new monastery (the present-day Upper Lavra) was completed under Stefan in 1075. Probably because of the shortage of money, it was painted and consecrated much later. The Pechery Pateric says that work on its murals was started ten years after the death of St. Feodosy, and, consequently, seven years after the completion of the masonry. According to a chronicler, the stone, or Great, church was consecrated in 1089. And so, since the brethren moved from the old (in the Far Caves) to the new monastery already under Hegumen Stefan, it can be assumed that in the church not consecrated by the "greater consecration", liturgy was celebrated on the antimension after a minor consecration.

A small number of brethren remained in the old monastery, while the cave (i. e., Far Caves) became the monastery's burial place. A few monks were assigned burial men who, together with a presbyter and deacon, conducted daily liturgy "for the dead brethren" in the monastery church.

Construction of the new monastery was carried out under three hegumens: Stefan, Nikon and Ioann. Stefan was the hegumen till not later than 1078. Hegumen Nikon, the very man who retired twice from the Pechery Monastery to Tmutarakan, was the Hegumen of the Pechery cloister after Stefan and died in 1088. Hegumen Ioann was elected in 1088 or 1089.

Relating about Stefan's term as Hegumen, St. Nestor tells of the brethren's dissatisfaction with Feodosy's successor, as a result of which Stefan was banished from the monastery. He built a new cloister on the money donated by St. Feodosy's spiritual children, whom the saintly man had placed in charge of Stefan.



"After Stefan's banishment," the chronicler writes, "the monastery's monks elected, by a general agreement, a new hegumen, Great Nikon, who returned to the monastery from Tmutarakan after St. Feodosy's death. And this election, I think, was very much to the liking of the brethren, as Nikon was the oldest of them, and it was he who honoured St. Feodosy with profession and an angelic image. Still, many a time did the devil attempt to raise obstacles on Nikon's path, just as on Stefan's in the past, and to slander him, but to no purpose."

Under Hegumen Nikon, the Pechery Monastery sought to canonize its famous hegumen, Feodosy. As the monastery's stone church, founded by Feodosy himself, was not consecrated yet, it can be surmised that the Pechery brethren wanted to combine two events: consecration of the church and canonization of Feodosy, translating the relics of the newly-canonized saint to it. For this purpose, Nestor wrote the *Life of Feodosy*. However, this time canonization of Hegumen Feodosy did not take place, as the Kiev Metropolitan (a Greek) was against it, while Prince Vsevolod was apparently not inclined to insist on it before the church authorities.

Hegumen Nikon died in 1088. A group of dissatisfied monks nominated their candidate to the vacated post—Ioann, a rigorist, who insisted on ascetic feats and observance of the Rules. Nikon's opponents had a chance to rejoice. The newly-elected hegumen was an educated man and, as some historians believe, the author of the Initial Collection of Chronicles, which was subsequently used by St. Nestor.

After his election Hegumen Ioann solemnly consecrated the Great Church in honour of the Dormition of the Mother of God (1089). The ceremony was attended by Metropolitan Ioann I of Kiev. This was the first visit to the Pechery Monastery by a Metropolitan of Kiev since the cloister's foundation. But at that time, too, Feodosy was not canonized. Soon afterwards, Metropolitan Ioann I died, and his successor, Ioann II, was in charge of the Kiev See for only one year (1089-1090).

In 1091, the Pechery Monastery brethren felt at last that Hegumen Feodosy's canonization had become a matter of the nearest future. Permission was granted to translate the relics of the saintly man to the stone church. Hegumen Ioann commissioned St. Nestor, who honoured the memory of Feodosy and did all he could to promote the monastery's fame, to prepare the relics of the deceased hegumen for translation.

The ceremony of the translation of Feodosy's relics was attended by four bishops, all Kiev hegumens and a multitude of people. At that time the Metropolitan throne was vacant, temporarily occupied by one of the bishops, to all probability Efrem of Pereyasavl, who had been in the Pechery Monastery some time before, and who belonged to the members of the clergy respected by Prince Vsevolod. The prince did not take part in the ceremony, although he had given his consent to the translation of Hegumen Feodosy's relics. Vsevolod did not favour the Pechery cloister,

but was benevolent to the Vydubensky Monastery. The relics of Hegumen Feodosy were translated to the Great Church, but the question of his canonization remained open.

It was not until 1108 that St. Feodosy of Pechery was ceremonially glorified. "That summer God put it in the heart of Archimandrite, Hegumen of Pechery Feoktist to impel Prince Svyatopolk to enter Feodosy's name into the synodicon, because this was wanted by God. Svyatopolk willingly agreed to do this; and, since he knew Feodosy's life, he began to tell people about the life of Feodosy, and gave orders to enter his name in the synodicon and in those of all bishoprics; all bishops did it gladly and now remember Feodosy at all services in cathedral churches", says the St. Hippatious Monastery Chronicle. Two Russian saints, Boris and Gleb, were then joined by a third one. The stature of the Pechery cloister was thus enhanced in the eyes of the land of Russia. Svyatopolk made the Pechery cloister his princely monastery, and its hegumen began to be called Archimandrite. According to Nestor the Chronicler, "it was the custom with the Kiev Prince Svyatopolk: when he set off for a war or left Kiev on some other business, he venerated at Feodosy's tomb and only after taking a prayer from the hegumen, who was present at the time, did he set out". At that time Nestor won fame as the compiler of the *Life of Feodosy*, and about 1114-1116 his famous *Tale of Bygone Times* appeared for readers. Nestor devoted special attention to the reign of Svyatopolk, a remarkable 12th-century ruler and politician, who did much for the Pechery cloister.

Svyatopolk was not the only political ruler of Russ and, in terms of the size of the land owned, was not even the most influential one. Vladimir Monomakh was his strongest and dangerous opponent. Having lost hope to ascend the Kiev throne after his father's death in 1093, Vladimir Monomakh waged political struggle against Svyatopolk throughout the whole period of the latter's rule (1093-1113), hoping to become the Prince of Kiev. This became possible only after Svyatopolk's death. At that time Monomakh turned 60, although physically he was quite robust, and he occupied the Kiev throne for 12 years.

Vladimir Monomakh, Vsevolod's son from his first wife—a Greek princess from the house of the Monomakhs,—half-Greek by birth who had family ties with the Byzantine imperial house, was a person remarkable for his many gifts, education and literary activity. Being the only offspring (although from the female side) of the Monomakh dynasty, which was already on the decline in Byzantium, Vladimir dreamed of ascending the Byzantine throne and even attempted to take hold of it. Therefore, he didn't care to support general Russian affairs of the Pechery Monastery, as this support would run counter to his personal aims and tasks. For this reason Vladimir Monomakh was not favourably disposed to the Pechery Monastery. When he saw in *The Tale of Bygone Times*, a sympha-



thetic reference to Svyatopolk, his rival, who was presented as a model for future Kiev princes, he removed Nestor's chronicle from the Pechery Monastery and handed it over to the princely Vydbetsky Monastery. Literary activity ceased for a long time in the Pechery cloister. It is not until the split that occurred in Monomakh's family in the mid-12th century that the importance of the Pechery Monastery began to rise again.

The Pechery chronicles were of an all-Russian character. It is quite understandable therefore that, apart from appreciating the literary talent and broad education of the author of *The Tale of Bygone Times*, our ancestors also had a reverential attitude to this cloister for its loyalty to the general, all-Russian

tradition and love of the Russian land. The *Tale* became a book indispensable for every educated person who loved his Motherland, a book in which the past was presented not as a collection or set of facts but as living national history, as a process of the historical development of the people. During the hard times, when Russ began to break down into rivaling principalities and when the all-Russian tradition of the Pechery Monastery was gradually dying down, *The Tale of Bygone Times* remained a historical monument which in all parts of the Russian land stirred up the memory of its great past, and brought realization of the fact that all Slavonic tribes and peoples inhabiting Russ have one and the same root and are descendants of the same ancestors.

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FILARET,  
Metropolitan of Kiev and Galicia,  
Patriarchal Exarch to the Ukraine

## The Leningrad Cathedral of St. Vladimir

### For the 200th Anniversary of the Consecration

Among this country's many churches there are some that strike the visitor with particular majesty of architecture and solemnity of worship. The Leningrad Cathedral of St. Vladimir certainly belongs in this category as one of the finest and largest in the city. This year it will be the 200th anniversary of its consecration.

In 1712, shortly after the new Russian capital was founded on the Neva, a church was erected on the Peterburgsky Island (now Petrogradskaya Storona). The church was dedicated to the Dormition of the Mother of God and had two side-chapels: one of St. John the Baptist and the other of St. Nicholas. The new church, which probably replaced an earlier wooden one, was consecrated in 1719 and assumed a prominent

place among the churches of the new metropolis so that the Emperor Peter the Great decided that it be elevated to the status of a cathedral. But despite its status the church could hardly be regarded as the prototype of the cathedral that rose in its place decades later. It was commonly called "the wet" Church of St. Nicholas, the epithet deriving from it being affected by frequent floods, which rapidly brought it into disrepair. In 1740, the Empress Anna Ioanovna ordered a new stone cathedral to be built next to the old church and wished it to be dedicated to St. John the Baptist. But the project had to be abandoned a year later because, for one thing, of the wrong orientation of the altar—to the south, instead of the traditional east. New architectural designs

were suggested out of which one by the architect Antonio Rinaldi turned out to be the best and the least expensive. But it was only a quarter of a century later, on October 1, 1789, that the new cathedral was finally consecrated and dedicated to the Prince St. Vladimir Equal to the Apostles. That was the starting point of the long history of the temple which became so popular among the city faithful.

Over the years the temple underwent repeated modifications of the interior and had to be protected from frequent floods of the Zhdanovka River. On funds donated by a merchant A. Kolchin in 1873, trees were planted around the cathedral, a beautiful park laid out and a metal tracery grill built around the temple, which assumed its present view. Its five domes and a semicircular apse are in





Cathedral of St. Vladimir  
in Leningrad

keeping with traditional Russian church architecture, while a basilica lay-out gravitates to the Western tradition. This combination of traditional Russian and West European architectural traits makes the edifice look stern and ornate at one and the same time.

One also has to mention another architectural detail. In 1845, a bas-relief of the Order of St. Vladimir Equal to the Apostles supported by two angels, was placed above the main entrance. That was done in keeping with a decree of the Emperor Nicholas I and must have been intended to accentuate the lofty status of the cathedral as the centre of the bearers of that Order.

In 1737 the parish numbered close upon 500 members. But because of a subsequent movement of the population from the Peterburgskaya Storona to the Admiralteiskaya Storona city district the number of parishioners dwindled to 134 in 1849. In the latter half of the 19th century the size of the parish increased to 5,169 people, reflecting the growth of the city's population.

The composition of the cathedral chapter also changed. In 1724, it consisted of an archpriest, two priests, a vicar priest, a deacon, two readers and a baker of prosphoras. In the first half of last century there were only a priest, a deacon, two readers and a baker of prosphoras. In 1759, a second priest was added to the chapter and in 1905 — a third priest and a psalm reader. Deserving of special mention from among the cathedral clergy are Archpriest Konstantin Nikolsky († 1910), who was its dean from 1856 to 1858, <sup>\*</sup> Doctor of Theology and author of many works on liturgics; Archpriest Pavel Nikolayevsky († 1899), Doctor of Church History, Professor of the St. Petersburg Theological Academy; Father Aleksandr Sokolov († 1862), lecturer of the St. Petersburg Theological Academy and Seminary; Deacon (later archpriest) Dimitry Abryutsky († 1859), the author of works on Sacred History; psalm reader Sergei Kupressov († 1965), later Professor of the Leningrad Theological Academy; and also Father Mikhail Kamensky († 1824) who held the post of the dean from 1796 and set up, in his own house, a theological school, the fourth in the St. Petersburg Diocese. On the initiative of the cathedral dean Archpriest Aleksy Svetlov († 1886) a charitable society was set up at the cathedral with the object of opening an orphanage, school, almshouse, hospital, and, in general, for providing other kinds of material support to the needy. The society had a sizable capital, and by 1899 its orphanage accommodated 35 children.

The aforesaid leads one to conclude that the St. Vladimir Cathedral had a prominent role to play in the religious life of the city. It was one of the centres of the 1888 celebrations to mark the 900th anniversary of the Baptism of Russ. "It was during All-Night Vigil that they started bringing to the cathedral banners from various city churches for a festal procession on the following day," writes an eyewitness.

"Holy icons were brought ceremoniously in the morning. All of the city clergy, clad in white festal vestments, gathered in the cathedral. Solemn All-Night Vigil, followed by Divine Liturgy, were celebrated by Bishop Germogen of Pskov and Porkhov (Dobronravyn; † 1893). Singing during the services were two choirs—the St. Vladimir Cathedral and the St. Aleksandr Nevsky Lavra. Present in the congregation were members of the Slavonic Charitable Society and city representatives. After the Liturgy, a festal procession with Bishop Germogen at the head went to the Nevsky where the blessing of water was conducted".

In the subsequent century the cathedral saw many trials and tribulations. Thus in 1922 the Renovatist (Obnovlentsy) schism emerged and one of its leaders was Father Vladimir Krasnitsky who served in the cathedral from 1912. The cathedral became a stronghold of the schismatics. But failing to win popular support, they started losing followers. The church came into disrepair for lack of funds, and was closed on October 30, 1926. On June 15, 1927, it was handed back to the Patriarchal Church and regular services were resumed on October 10 of that same year.

Shortly after, in 1932, the great national shrine—the Kazan Icon of the Mother of God—was moved to the temple from the Leningrad cathedral dedicated to the famous icon.

Opinions differ as to the origin of the copy of that icon which is kept in the St. Vladimir Cathedral. Most people identify it with the icon which appeared in Kazan in 1579. It was moved to Moscow at the Time of Troubles and then, in 1710, to St. Petersburg by an order of Peter the Great. This hypothesis, however, has some serious flaws, for instance the Kazan original and the Leningrad copy have different dimensions.

Another, more plausible, theory, supported by archive documents, maintains that the copy was orde-



red by Tsarina Praskovya Fedorovna, the widow of Tsar Ioann Alekseevich, the brother of Peter the Great. A closer examination of the available evidence, makes it possible to conclude that the St. Petersburg copy of the Kazan Icon of the Mother of God was not a new icon painted for the tsarina, but a restored copy dating back to the 17th or even the late 16th centuries. In 1707 the icon was brought from the chapel where it was kept to the Church of the Nativity of the Mother of God where the widowed tsarina was a parishioner. In 1737 it was taken, together with three similar icons to a stone Church of the Nativity of the Blessed Virgin on Nevsky Prospect built by the Empress Anna Ioanovna. Finally, it was moved in 1811 to the Cathedral of the Kazan Icon of the Mother of God where it remained until the cathedral was closed in 1932. On the feast days of the famous icons faithful from all parts of the city stream to the holy shrine. Akathistoi are said before the icon at evening services on Sundays.

During the Great Patriotic War the Kazan Icon of the Mother of God was a source of consolation and encouragement to the faithful in the besieged city. That was a special page in the history of the cathedral.

...On June 22, 1941, the Feast of All Saints Who Shone Forth in the Land of Russia, Divine Liturgy was celebrated in the cathedral by Metropolitan Aleksy of Leningrad and Novgorod (subsequently His Holiness the Patriarch of Moscow and All Russia). When he returned to his chambers after the service, he learned that war had begun... One of the parishioners, the oldest professor of the Leningrad Theological Academy L. N. Pariysky († 1972) later recalled: "In the autumn of 1941, when the enemy stood at the gates of Leningrad, the windows of the cathedral often reverberated from the gunfire. The first incendiary bombs fell on the quiet streets of Petrogradskaya Storona, close to the cathedral, in September, and

shortly after artillery shells started bursting quite near... But the services in the cathedral were not interrupted even for one single day. Morning services began exactly at 8 a. m. and evening services at 4 p.m.... Cold winter weather made it especially hard. The street cars stopped, there was no electricity, and no kerosene.... The choristers sang clad in winter coats with upturned collars, wrapped in shawls and shod in winter boots, and men even had skull caps on. And the parishioners were clad in the same manner. The attendance, however, did not drop, but increased. Services were conducted without any omissions and without hurry. Many came for the Holy Communion and for Confession, and there were heaps of notes bearing the names of people, the living and the dead, to be mentioned in prayers, endless prayer services and panikhidas. The sum of donations to the Red Cross was such that the St. Vladimir Cathedral contributed more than one million rubles to relief for the sick and wounded servicemen and donated more than 200 towels to field hospitals. Then a fund-raising campaign was launched for a tank unit named after Dimitry Donskoi. The cathedral donated 100 thousand rubles. In recognition of their courage and patriotic activities many of the cathedral clerics were decorated with the Medal for the Defense of Leningrad. Among them were: the deans—Archpriest Mikhail Slavnitsky, Nikolai Lomakin, Pavel Tarasov, Filofei Polyakov, Archimandrite Vladimir Kobets (later the Archbishop of Zhitomir and Ovruch; † 1960) and Deacon Pavel Piskunov. One should also mention the tragic fate of Archpriest Aleksandr Petrov transferred to the cathedral in 1941. According to parishioners, he went to pick up his family from the Ligovo railway station in September of that year, but was unable to return to Leningrad because all the roads were cut off by the Germans. He was arrested and shot by the fascists.

On Easter night in 1942 two

enemy bombs fell on the southwestern corner of the cathedral, but caused no serious damage. The cathedral remained practically intact all through the war years. In response to the appeals of the Patriarchal Locum Tenens Metropolitan Sergy, and Metropolitan Aleksy, the parishioners took an active part in the national war effort from the very first days of the war. After the war they continued to offer up prayers for the well-being of their Motherland before the Kazan Icon of the Mother of God and the Icon of Prince St. Vladimir.

The cathedral was repaired in 1951-1952, and since then regular repairs are conducted to keep it up in good shape. For the Millennium of the Baptism of Russ, the main cross was gilded and the domes and walls were painted anew. Interior repairs included gilding of some icon-cases, painting of walls and ceilings and restoration of some icons. The cathedral assumed an especially festive and solemn appearance as a result.

During the Millennium celebrations, on June 14 of last year, a group of the participants in the Local Council of the Russian Orthodox Church led by His Beatitude Metropolitan Theodosius of All America and Canada and Metropolitan Aleksy of Leningrad and Novgorod visited the St. Vladimir Cathedral to venerate at the miraculous Kazan Icon of the Mother of God. The dean, Archpriest Pavel Krasnotsvetov, and the cathedral clergy conducted a thanksgiving moleben before the icon, and the dean addressed the high guests with a speech of greeting.

Preparations have now been completed for the 200th anniversary of the cathedral, a major event in the life of the Leningrad faithful who diligently come to their temple to supplicate the Lord and His Most Pure Mother.

*Archpriest Pavel KRASNOTSVEVTOV,  
A. BOVKALO*



## Graduation Ceremony at the Moscow Theological Schools

### Message from His Holiness Patriarch PIMEN

Your Grace the Vladyka rector, professors, mentors, students and pupils of the academy, seminary and precentorial courses,

Rejoicing together with you at the gratifying successes scored in the concluded academic year, I wholeheartedly congratulate you on the remarkable and radiant solemnity of your academic holiday and invoke God's blessing on all of you: *Grace be to you and peace from our Lord God, and Saviour Jesus Christ.*

Upholding the genuineness and validity of his apostolic dignity, St. Paul referred to his disciples as an imprint of his apostolicity and said that their hearts had become new tables on which God, through the medium of His good tidings, inscribed by the Holy Spirit a new law of life in Christ, a life of truth, grace and justice. Today this apostolic witness is of particular significance for you, graduates of the Moscow theological schools, for imprinted in you is the immense labour of the teachers and instructors who tirelessly and patiently worked for your spiritual development and advancement. Therefore, this graduation ceremony is a veritable triumph of the theological school, of which you, its graduates, are now the hope and adornment. For several years the theological school inculcated in you the teaching of God and the world as assimilated by the Church tradition; it taught you to be devoted to the Holy Church and the faith you profess, it cultivated in you an honest and sincere attitude to life, its meaning and values.

The process of your spiritual and moral advancement in the theological school was complex and multiform. Now each of you realizes, knows and feels that, while remaining just as you were in the past, you have all changed, that each of you has experienced an irreversible inner transformation and that your renewed consciousness now reveals a new facet in your personal and creative biography.

Addressing you at parting on this festive day, which is so significant for you, dear graduates of Moscow theological schools, I prayerfully wish all of you God's grace-filled help and blessed successes in the lofty and responsible mission of serving the people of God that is opening up before you.

*PIMEN, Patriarch of Moscow and All Russia*

June 14, 1989

## End of the Academic Year

By tradition, the academic year at the Moscow theological schools drew to a close on June 14, the feast of St. Justin the Martyr, 2nd-century apologist and martyr.

This was a year of extensive work to improve the teaching and educational process carried out by the administration and the faculty under the guidance of the rector, Archbishop Aleksandr of Dmitrov. In the past academic year, because of the increased number of pupils, the first two seminary forms were divided into four parallel groups or streams; new subjects were intro-

duced and the daily routine was intensified. In connection with our society's renewal, the ecclesiastical-public activity of the Moscow Theological Academy and Seminary has expanded considerably. Professors, teachers, students and pupils took part in TV programmes, published articles in press organs, spoke at conferences, meetings and evenings arranged by various organizations and institutions, ranging from the Institute of Philosophy to the Society for the Protection of Animals.

Special mention should be made

of the establishment of contacts with state institutions of higher learning; and it is to be hoped that this process will develop still further.

On the graduation day, June 14, the Academy's Church of the Protecting Veil was filled by graduates, under-graduates and members of their families. Assisted by teachers and graduates in holy orders, the rector of the Moscow theological schools, Archbishop Aleksandr, celebrated Divine Liturgy and conducted priestly and deaconal ordinations. Before a thanksgiving mo-



leben, the Vladyka rector addressed the graduates with a brief farewell speech, calling upon them to base their pastoral ministry on the sacrificial love bequeathed by Christ the Saviour.

At noon a solemn procession of members of the faculty and graduates, headed by Archbishop Aleksandr, proceeded to the Trinity Cathedral. A moleben conducted by the relics of St. Sergy was led by Archimandrite Venedikt, 1st Prorector of the Moscow Theological Academy and Seminary; the graduates offered their prayerful thanks to the Heavenly Patron of the Moscow theological schools for the priceless and unforgettable years spent within the walls of the cloister founded by him, and beseeched his blessing for the arduous path of pastoral ministry. After the moleben, all those present reverentially venerated at the relics of St. Sergy and other saints interred in St. Nikon's side-chapel and the Serapion chamber.

Thereupon, Archpriest Serafim Sokolov, head of the extramural courses of the Moscow theological schools, conducted a lity for the dead at the monument to deceased mentors of the academy.

The graduation ceremony was opened with the singing of the troparion of the Ascension.

Opening the solemn meeting, Archbishop Aleksandr informed the audience that His Holiness Patriarch Pimen of Moscow and All Russia, who received him on June 11, had conveyed to all members of the faculty, students and employees of the Moscow theological schools his primatial blessing and best wishes. His Grace the rector read out the message of greeting from His Holiness Patriarch Pimen (published above) and, on behalf of the assembly, expressed sincere gratitude and thanks to His Holiness for his attention.

Prof. M. Ivanov, prorector for studies, announced the results of the graduation exams. In 1989, 73 persons have finished the Moscow Theological Seminary, 22—have graduated from the Moscow Theological Academy, and

19 girls have finished the precentorial school. The best results have been registered by Fr. Boris Danilenko (chief of the synodal library) in the academy, and Lev Khoma in the seminary.

The floor was then given to graduates of the theological schools. Seminary graduate Lev Khoma said: "People asked me on more than one occasion whether it is difficult to study at theological school. What could I say? I think there can be only one answer: how can it be difficult if God is with us, if we are under the omophorion of the Mother of God and if we have such intercessor as Abba St. Sergy?

"We were witnesses to and participants in the celebration of the 300th anniversary of our Academy, the 650th anniversary of the Lavra, and the Millennium of the Baptism of Russ, and we thank God for granting us the opportunity to study at this blessed time."

Speaking on behalf of the academy graduates, Gennady Povny said: "Throughout all these years St. Sergy has been our primary mentor and leader, and from the bottom of our hearts we offer up our thanks to this great saint. In the Moscow Theological Academy we have acquired theological education, but, what is most important, we have been taught here to love God and the Holy Church dearly, conduct divine services and pray, combat sin and evil for the Kingdom of God and salvation, to love selflessly our Motherland and every man and share with people their joys and sorrows.

"With filial affection we express our deep and heartfelt gratitude to the Vladyka rector, professors and teachers who generously shared with us their profound knowledge and vast experience.

"The four years we have spent in this holy cloister have been a span of great happiness. Here we have acquired the knowledge which we need to serve our Mother Church. It was also here that we have been striving to assimilate, to the best of our abilities, Christian wisdom and cultivate in ourselves the virtues which an

Orthodox person should possess. We shall follow the good advice of our mentors, so that the spiritual seed sown by them should yield abundant fruit on the field of the Church of Christ."

Fr. Leonid Szeszko, representative of the Polish Orthodox Church, said: "As a son of the Sister Orthodox Church of Poland, I express my filial gratitude to all teachers, tutors and members of the administration for the fact that, thanks to your labour and the mite contributed by worshippers, I have been able to live and study here. I shall remain your debtor forever and in my unworthy prayers beseech the Lord God and Russian saints for God's grace and love to abide in your homes and your country."

Then Archimandrite Platon, secretary of the academy Council, informed the audience of the telegrams received from members of the Holy Synod, archpastors, the clergy and laymen, as well as from the Leningrad and Odessa theological schools. Thereupon Archbishop Aleksandr told of the latest sitting of the Council of the Moscow theological schools which conferred the scholarly degree of Doctor of Theology upon Archpriest Rostislav Lozinsky of the Tula Diocese, and called upon the graduates to follow the example of this pastor, who, occupied as he is with numerous duties, has never interrupted his theological studies or lost contact with his *alma mater*.

Speaking on behalf of the graduates of the extramural courses, Deacon Aleksandr Penkov said: "We came here as people differing in character, interest, educational background, and the idea of the faith and spiritual life but with a sincere desire to serve God and the Church. In the course of four years we have been learning to understand ourselves and the surrounding world. From the Old Testament times to this day it has been held that man's wisdom is not in his age or grey hair, but in his chaste living. And now as we leave these walls we know that the chaste living is the road, often narrow and thorny, which we are



to follow. The modern man is complex and contradictory as never before. To dispel his contradictions, show him the loftiness of Christian life, and reveal genuine spirituality for him—this is what Christ called upon us to do. The Church and the surrounding world are waiting for us. The spiritual experience we have acquired and multiplied here will help us in our everyday ecclesiastical and personal life. May the state of spirit and prayer, we have obtained here, help us to serve God and the Church zealously, with inextinguishable fire and warmth of our hearts.”

Sister Nina spoke on behalf of the precentorial school. She said: “Just as any pilgrim visiting holy places leaves them enriched with the gift of God’s all-embracing love, which warms his soul and supports him in his subsequent life, so we, too, leaving this theological school and seat of piety, have received a divine ray which will guide us on our life’s path.”

The Vladyka rector made a concluding speech, which was listened to by the graduates with great attention. He said in part: “The lofty title of a theological school graduate imposes a special responsibility upon all of you; it contains a creative call for testimony and

good tidings and presupposes the realization of the ideal, bequeathed by the Gospel, in your personal lives. By teaching and service and, above all, by your moral make-up, you must demonstrate to people—in the authenticity and efficacy of the living faith—the integrity of the meaning and value of the Christian way of life, its special and exclusive purport for every individual and the need for its creative implementation proceeding from the concept of the supreme good. For the people of God this is something sought and hoped for, for you—this is something granted from above as a sign of grace, as a supernatural gift and, at the same time, your personal doing, as something being constantly created by you.

“The Chief Shepherd, our Lord Jesus Christ, has endowed you with the power of spiritual action, witness and preaching. A picture of the world, its destiny and its salvation in Christ are revealed to you in the light of the faith, and this Christian vision of the world constitutes that inner and unique possession of the individual, which, a person coming into contact with the Church will strive, consciously or unconsciously, to reveal for himself through your service.

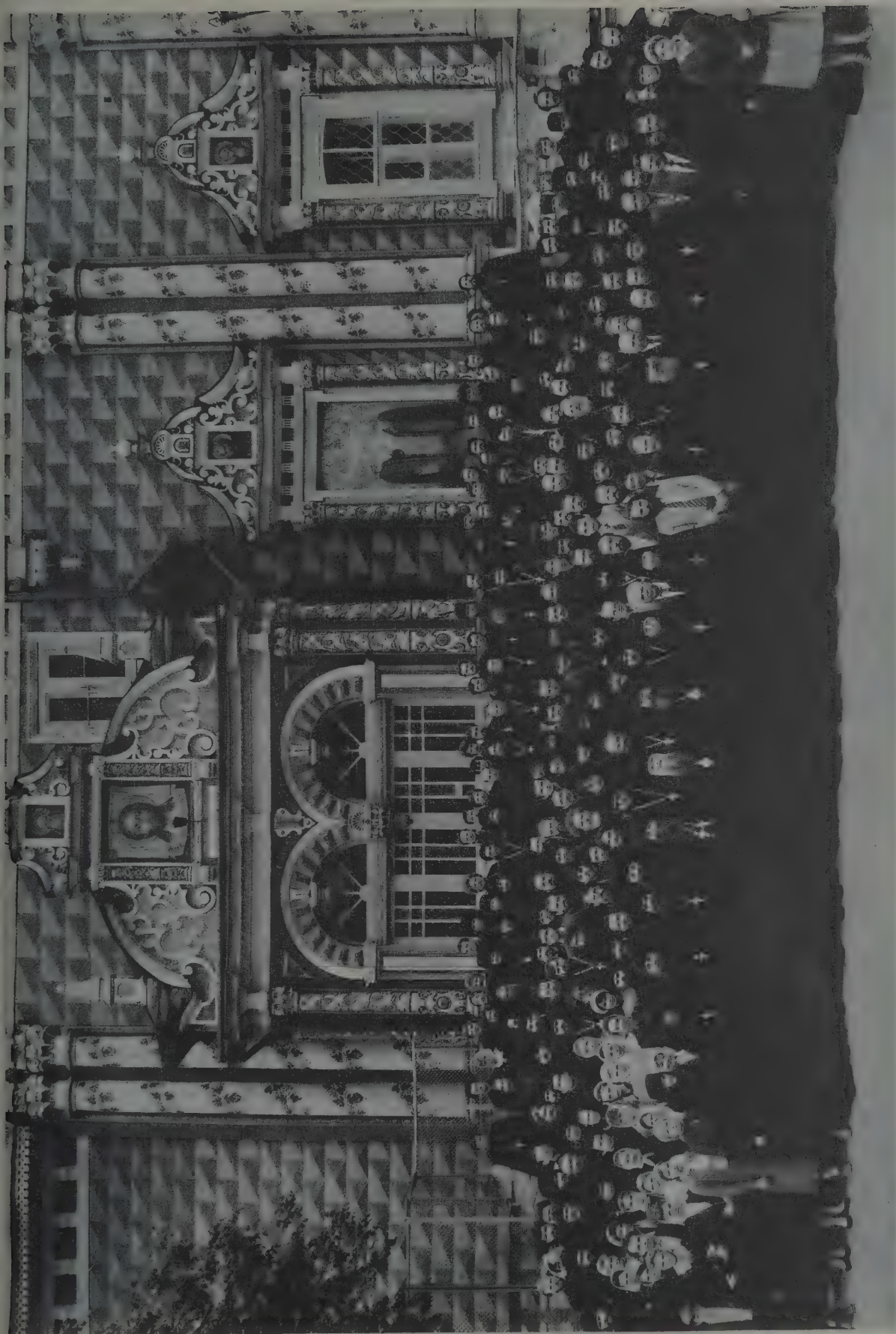
“Today you are coming into contact with the real world. There are two extremes which should be avoided: on the one hand, there is the danger of becoming mixed, merged with the world and be buried in its boundless element, the world in which man robs and deceives himself, living heartlessly and fearlessly. On the other hand, there is the danger of withdrawing oneself from the service to the world, of retiring into one’s shell from all vital problems and even finding satisfaction in the realization of one’s imaginary superiority over the infirmities and sorrows of human souls which are to be met everywhere. In your bid to carry out your pastoral calling you should remember the Lord’s commandment to His disciples—to be the light to the world and salt to the earth: the light that should be placed high to shine for all, and salt that should not lose its strength so as to preserve the world from spiritual and moral decay... In the modern rapidly changing world, the Church is becoming ever more actively involved in the maelstrom of social development, treating the upsurge of social consciousness directed at effecting a spiritual and moral renewal of life with sincere sympathy and genuine enthusiasm. The general revival should also embrace the Church’s external mission, whose success and triumph depend on the revival of the Orthodox theology. Today we must develop Biblical theology, patristic theology, and modern theology, and we expect that our graduates will contribute worthily to this development by their pastoral and theological efforts...

“The Holy Church believes, teaches and witnesses that our Lord Jesus Christ Who granted us the promise: *So, I am with you always, even unto the end of the world*, also granted to His disciples and their successors the divine grace



The rector, Archbishop Aleksandr of Dmitrov, the mentors, teachers, and graduates of the Moscow theological schools proceeding to the Trinity Cathedral for a thanksgiving moleben





General photo of the lecturers and students of the Moscow theological schools on the graduation day



which abides in us firmly and efficaciously, but which, according to the apostle's words, has to be kept burning, so that it should never go out and should be like an inner hearth radiating warmth and light and illuminating the entire inner life and forthcoming activity.

"In the humble hope for the

undiminishing power of the divine grace and being aware of your pastoral and ecclesiastical responsibility, go to the people of God who are waiting for you and begin your lofty and salvific service in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4. 12).

Congratulating the graduates,

His Grace the rector presented to them diplomas and commemorative gifts — books. The solemn meeting ended with the singing of the kontakion of the feast of the Ascension of the Lord.

M. KOZLOV,

Lecturer at the MTA and MTS

## Jubilee Conference

The 400th anniversary of the establishment of the Patriarchate in Russ was the theme highlighted at the International Church Study Conference which was held in Moscow at the Publishing Department of the Moscow Patriarchate from September 5 to 8, 1989, on the eve of the jubilee festivities. The conference carried on the tradition of meetings of theologians, religious and secular historians, and Slavonic scholars and philologists which took shape in the years preceding the celebrations marking the Millennium of the Baptism of Russ. The more than 100 participants, including representatives of the Local Orthodox Churches and other Christian confessions, not only discussed the historical aspect of the elevation of the Primate of the Russian Church to the Patriarchal dignity four centuries ago, but also dwelled on other problems in the history of Orthodoxy in Russ both during the period prior to the establishment of the Holy Synod by

Peter I and in recent times, after the restoration of the Patriarchate in 1917. The audience listened with great interest to the papers devoted to the primatial ministry of the last three Patriarchs — Tikhon, Sergy and Aleksy — which contained a fresh interpretation of the recent history of the Russian Orthodox Church which, the dramatic pages and gruelling trials notwithstanding, displayed the spiritual fortitude of the faithful and their fidelity to Orthodoxy. Attention was also focussed on a theological substantiation of the ministry of the Primate of the Local Church.

The conference reaffirmed the fruitfulness of an exchange of views and cooperation between representatives of secular and religious science and also the intransient public interest in the history of the Russian Church and the traditions of Russian Orthodoxy.

## In the Dioceses

### Leningrad Diocese

Three new parishes were registered in the Leningrad Diocese last year, the first such event over the past three decades. They have been permitted to use the Cathedral of St. Michael the Archangel in the town of Lomonosov, the St. Catherine Church in the village of Murino and the Church of St. Elijah at Porokhovye (Leningrad).

The Cathedral of St. Michael the Archangel in the town of Lomonosov (until 1948, Oranienbaum) was consecrated on January 30, 1914, by Metropolitan Vladimir (Bogoyavlensky; † 1918) of St. Petersburg and Ladoga. It has two side-chapels — of St. Nicholas and

of the Kazan Icon of the Mother of God; it was closed for the public in the mid-1930s. During the 900-day nazi blockade of Leningrad in World War II it remained intact despite being located right on the frontline. The defenders of a small fortified area located in direct proximity of the cathedral inscribed their names into the history of the Great Patriotic War in letters of deathless glory. It was from that foothold that the Soviet counteroffensive designed to break the siege of the city began on January 14, 1944.

The restoration of the cathedral will require considerable outlays of labour and money. By the time it was returned to the faithful (April 10, 1988) its condition looked really hopeless: on the outside the

walls bore deep marks of wartime fighting and inside not a mural or icon remained. The interior columns and walls were practically bare of plaster and the formerly majestic central dome rested, as if by miracle, on halfrotten supporting timbers.

Within a very short time the newly appointed dean, Archpriest Nikolai Agafonov, a student of the Leningrad Theological Academy, and the parishioners completed the necessary preparations for the first divine service which was timed for the patronal feast — the Synaxis of St. Michael the Archangel and All the Heavenly Host. By that day the heating system was restored, they built and installed the iconostasis of the St. Nicholas Side-Chapel, reroofed the bel-



fry, and restored three minor cupolas one of which was topped with a glittering gilt cross.

On November 20, before All-Night Vigil on the eve of the feast, Archpriest Nikolai Agafonov conducted, with the blessing of Metropolitan Aleksy of Leningrad and Novgorod, the consecration, according to the lesser order, of the altar, prothesis and the iconostasis of the St. Nicholas Side-Chapel.

On the following day the first Divine Liturgy in the revived temple was celebrated by Metropolitan Aleksy assisted by Leningrad clergy. After the service His Eminence the Metropolitan felicitated all those present on the feast and wished the dean and the parishioners unwaning God's help, strength and good health for their future labours. Archpriest Nikolai Agafonov thanked Metropolitan Aleksy for his kind words and assistance. The festivities ended with a moleben to St. Michael the Archangel.

After the service, Metropolitan Aleksy gave an interview to the Leningrad television.

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The Church of St. Catherine the Great Martyr in the village of Murino, Vsevolozhsk District, Leningrad Region, was designed under the supervision of the architect N. A. Lvov, a prominent Russian cultural figure of the late 18th century. The church in Murino, consecrated on February 17, 1790, ranks with his best creations.

The church was closed in the late 1930s, was used as a hospital during the Great Patriotic War, and later as a storage and a studio. The building gradually fell into disrepair for it was never repaired in all these years, although it had been under state protection since 1959. The urgently required repairs were started practically as soon as the church was handed over to the Russian Orthodox Church.

On December 6, the eve of the Feast of St. Catherine the Great Martyr, Metropolitan Aleksy consecrated the church and the al-

tar. He felicitated the numerous parishioners on the momentous occasion and conveyed as a gift to the parish an icon of St. Catherine brought from Catherini, Greece. The rector, Archpriest Nikolai Teteryatnikov, thanked His Eminence the Metropolitan for the gift which would provide a prayerful and spiritual link between the Russian and Greek Orthodox Churches. The ceremony was filmed by the Leningrad television.

On the following day, the patronal feast, Divine Liturgy was celebrated by Archpriest Pavel Krasnotsvetov, Dean of the St. Vladimir Cathedral in Leningrad and the Superintendent Dean of the Suburban Church District, and diocesan clerics. After a prayer service to St. Catherine the Great Martyr, Archpriest Pavel Krasnotsvetov addressed the congregation. In his response, Archpriest Nikolai Teteryatnikov, thanked the superintendent dean for his gift on behalf of the St. Vladimir Cathedral including the altar, icon-cases and church requisites.

The service ended with the singing of "Many Years".

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The history of the St. Elijah parish at Porokhovye dates back to 1722, when the first wooden church dedicated to St. Elijah was built near the Okhta Powder Works. It was succeeded by a stone church consecrated in 1785. It is a rotunda church, a rather rare type in Orthodox church architecture. At the start of the last century a heated Church of St. Aleksandr Nevsky was erected next to the unheated old church. As different from the spacious and well-lit Church of St. Elijah, the Church of St. Aleksandr Nevsky attached to it from the west looks small with much of the interior space being occupied by columns supporting the belfry. Close to the St. Elijah Church on the bank of the Okhta there was a stone Chapel of St. Parasceve the Martyr (erected in 1834) with a patronal icon. The chapel has not been preserved.

In 1911 the St. Elijah Church

was submitted to major repairs. In 1920s-1930s and up until its closure, it belonged to the Obnovlentsy schismatics.

The news of the reopening of the St. Elijah Church found broad response among the Leningrad faithful. Within only three months they put the church grounds in order, cleaned the Church of St. Aleksandr Nevsky and installed the heating. On December 22, the Feast of the Icon of the Mother of God "Joy Unhoped For", there was the consecration of the restored church, which is, in fact, a side-chapel of the Church of St. Elijah.

With the blessing of Metropolitan Aleksy, the consecration was conducted and the first Divine Liturgy celebrated by the Rector of the Leningrad theological schools, Archpriest Vladimir Sorokin, the superintendent dean of the city churches, and numerous clerics. The service was attended by Bishop Prokl of Tikhvin. The Divine Liturgy was followed by a moleben to the Orthodox Prince St. Aleksandr Nevsky, and St. Parasceve the Martyr. Archpriest Vladimir Sorokin cordially felicitated all those present on the joyous occasion. On behalf of His Eminence Aleksy, the congregation was addressed by his personal secretary, Archpriest Georgy Epifanov, who conveyed as a gift to the parish an icon of St. Parasceve. In his response, the rector, Archpriest Aleksandr Budnikov, thanked Metropolitan Aleksy for his archpastoral care and all those present for sharing in prayers and in the celebration.

## Gorky Diocese

For many years now the faithful of Gorky (former Nizhni Novgorod) have been waiting for the opening of a local cathedral. And now the Gorky Regional Soviet has decided to hand over to the local faithful the Staro-Yarmorochny Cathedral of the Saviour.

On June 13, 1989, Archbishop Nikolai of Gorky and Arzamas



conducted a moleben at the start of the restoration and repairs in the cathedral. After the moleben he aspersed with holy water the interior of the cathedral including the side-chapels of the Orthodox Prince St. Aleksandr Nevsky and of St. Makary Zheltovodsky, the Miracle Worker of Unzha.

The archbishop felicitated the faithful on the momentous event and invited their assistance to the restoration project.

## Stavropol Diocese

In the Millennium Year, 1988, the Stavropol Diocese was visited during Christmas vacations by a group of foreign students of the Leningrad theological schools. The guests attended services in diocesan churches, went sightseeing and had an audience with Archbishop Antony of Stavropol and Baku.

From June 17 to 23, the diocese was visited by His Beatitude Patriarch Ignatios IV of Antioch the Great and All the East. He was accompanied by Metropolitan Elijah of Epiphania, Representative of the Patriarch of Antioch to the Patriarch of Moscow Archimandrite Niphon (now the Bishop of Philippolis), Representative of the Patriarch of Moscow to the Patriarch of Antioch Archpriest Nikolai Stark, and Lebanon's Ambassador to the United Nations Dosan Tujveni. His Beatitude celebrated Divine Liturgy in the St. Andrew Cathedral in Stavropol, visited the St. Lazarus Church

in Pyatigorsk, the St. Nicholas Church in Essentuki and the Church of the Exaltation of the Holy Cross in Kislovodsk and had meetings and discussions with representatives of the local authorities and public. The visit was broadly covered by the local press, radio and television.

In his speeches of greeting, His Beatitude Patriarch Ignatios IV said in particular: "We in the East, are looking upon Russia with great hope. Its cultural traditions and the rich cultural heritage must be shown to the whole world. In your country, like in no other country, people value spirituality above everything else. This is truly the hallmark of a great nation".

During the visit, His Beatitude Patriarch Ignatios IV gave interviews to local newspapers and appeared on television.

In the latter half of July, within the framework of diocesan celebrations of the Millennium of the Baptism of Russ, the diocese was visited by groups of pilgrims from the Central European Exarchate (West Berlin), the Vienna Diocese and by Protodeacon Christopher Falk of the Düsseldorf Diocese.

From August 10 to 13, the Stavropol Diocese received pilgrims from the Autonomous Orthodox Church of Japan. They had a meeting with Archbishop Antony and conveyed to him fraternal good wishes from the Archbishop of Tokyo, Metropolitan Theodosius of All Japan.

From August 12 to 19, Stavropol was visited by a delegation of the Episcopal Church of the USA led by Bishop Dr. Charles Washe. The American guests were paying a return visit at the invitation of Archbishop Antony within the programme of the organization "USA—USSR: Bridges for Peace". Members of the group took keen interest in Church life and current perestroika.

From November 22 to 30, a consultation of the Faith and Order Subunit of the World Council of Churches was conducted in Pyatigorsk.

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From April 14 to 26, 1989, Archbishop Antony of Stavropol and Baku visited Greece and Cyprus with a delegation of the "Rodina" Society.

His Grace Antony paid visits to His Beatitude Seraphim, the Archbishop of Athens and All Hellas, His Beatitude Chrysostomos, the Archbishop of New Justiniana and All Cyprus, the USSR Ambassador to Greece, A. A. Slyusar, and had meetings with compatriots living in Greece and Cyprus.

Archbishop Antony visited some churches and monasteries of the Orthodox Churches of Hellas and Cyprus, officiating, attending divine services and venerating at local shrines. He conducted Lity at the grave of Archbishop Macarius.

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## In Memoriam

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Schemahegumen Varlaam (secular name Vasily Yakovenko) of the Pochaev Lavra of the Dormition, passed away on July 7, 1988, after a long illness.

He was born on February 3, 1928, in Sinyavka Village, now Mena District, Chernigov Region, into a peasant's family. In 1950 he finished the Kiev Theological Seminary and entered the Kiev-Pechery Lavra as

a postulant. In 1952 he was professed with the name of Veniamin and ordained hierodeacon by Metropolitan Ioann (Sokolov; † 1968) of Kiev and Galicia, and in 1953—hieromonk. In the Kiev-Pechery Lavra he fulfilled the obediences of a cantor, a chancellor, a helper to the superintendent dean, and a preacher. In 1959 he was transferred to the Pochaev Lavra.

In 1966 he finished the Moscow Theological Academy with the degree of Candidate of Theology. In the Pochaev Lavra he zealously fulfilled the obediences of the keeper of the holy relics of St. Iov of Pochaev, the confessor of the worshippers, a rubrician, and a preacher. In 1966 he was raised to the rank of hegumen, in 1983—awarded an ornamented pecto-

ral cross, on March 5, 1987,—professed into a great schema with the name of Varlaam.

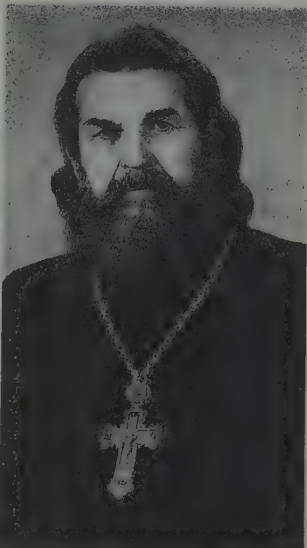
The funeral service was conducted by the father superior of the Lavra, Archimandrite Mark (now Bishop of Argentina and South America, Patriarchal Exarch to Central and South America) and brethren of the monastery.





school student. After the graduation he worked as design engineer at a machine-tool plant. In 1947 he finished the Odessa Theological Seminary. The same year he was ordained priest by Bishop Sergy (Larin; † 1967) of Odessa and Kher-son and served at parishes in Nikolaev and in Khmelnik, Vinnitsa Region. Since 1952 till his demise he was the rector of the Church of Sts. Peter and Paul in Sumy.

Fr. Sergy was a good pastor.



Schemahegumen Varlaam was buried at the monastery cemetery.

Archpriest Sergy Danshin of the Sumy Diocese passed away on November 5, 1988, after a short illness.

He was born in 1908 in Bat-silovka Village, now Odessa Region. He worked at the plants of Odessa and simulta-neously studied at the Odessa Industry Institute as a night-

The parishioners loved and res-pected him.

For his zealous service of the Church of Christ he was awar-ded the right to celebrate Divi-ne Liturgy with Holy Doors open till the Lord's Prayer.

The funeral service in the Church of Sts. Peter and Paul was conducted by Archpriest Vyacheslav Sazonov, Secretary of the Sumy Diocesan Admi-nistration, and clerics of the diocese.

Archpriest Sergy Danshin was buried at the cemetery in Sumy.

Brother Tikhon (secular name Anatoly Voitkevich) of the Odessa Monastery of the Dor-mition passed away suddenly on December 27, 1988.

He was born on Novem-ber 20, 1930, in the town of Balta, Odessa Region, into a peasant's family. After he fi-nished the first four forms of elementary school he lost his parents and soon entered the Balta monastery as a postulant. In 1955 he was admitted to the noviciate with the name of An-tonin. In 1961 he was trans-ferred to the Odessa Monastery of the Dormition. In 1964 he was professed with the name of Tikhon in honour of St. Tikhon of Zadonsk.

Brother Tikhon fulfilled hou-sehold obediences at the mo-nastery: he was a stoker, chop-



ped firewood, cleaned up the territory. The obediences like these are high before God because they require patience, self-abnegation and humility. These were the virtues that distinguished the deceased as well as those of trustfulness, simplicity and non-possession.

The funeral service was con-ducted by the father superior of the monastery, Archimandri-te Vadim and the brethren.

Brother Tikhon was buried at the monastery cemetery.



## On the 15th Sunday After Pentecost

*Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind (Mt. 22. 37)*

These Gospel words tell us what Christians' relations with God should be like. And what kind of relations do many of us really have with God? If we think of it, the reply to this question will be most discouraging: no relations at all. Some Western theologians even wrote about God's death, having in mind in the first place that God has ceased to exist for humanity, that He is dead for it, as it were. For some God is dead, while others are absolutely indifferent to God. We think little about God, and coexperience little with Him. We live outside God, as it were, outside His commandments. It is not in Him that we look for inspiration and help. It is not to Him that our feelings are turned. And the main trouble of our life, the basic reason for the decay of the spiritual and moral life of society consist in the fact that we have no personal communion with God so that the meeting with Him could be as real for us as for zealots of piety who did see Him actually without seeing Him, who did hear Him without actually hearing Him, in contrast to those contemporaries of Christ, who, seeing Him in person, did not see Him, and hearing Him, did not hear Him.

Christianity is a faith in that Jesus Christ is the Son of God. *But whom say ye that I am?* this was the decisive question Jesus Christ asked His disciples. *Thou art the Christ, the Son of the living God,* replied St. Peter the Apostle (Mt. 16. 15-16). Therefore, for an Orthodox Christian, our Lord Jesus Christ is the vital centre and source of spiritual and creative strength.

What Jesus Christ demanded of His disciples more insistently than anything else was an absolute union with Him as Personality. He enjoined that they should follow after Him to the end, including the bearing of the cross; *And he that taketh not his cross, and followeth after me, is not worthy of me* (Mt. 10. 38). It is with the same persistence that He demanded the fulfilment of God's will. What Jesus Christ strove to achieve for His Heavenly Father, He wanted to obtain also for Himself. *Ye believe in God, believe also in me* (Jn. 14. 1). If Jesus Christ says that the primary and greatest commandment is to love God with all one's heart and with all one's soul, He speaks in the same imperative tone about Himself as well: *He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me* (Mt. 10. 37; Lk. 14. 26).

Has there ever been a person in history who had the power to oblige his contemporaries and even humanity as a whole to give himself or themselves entirely to Him? Jesus Christ's demand reveals self-awareness which exceeds all conceivable human limits. Jesus Christ places Himself not next to God, He is God Himself. A sinful man may not agree with this, doubt and even protest, but this reality cannot be removed, because it is a historical fact.

If we look at the life of Jesus Christ as a fact in history, i. e., in connection with the preceding preaching of the prophets and St. John the Baptist's announcement of the good news, we must say in the first place that the Personality of the God-Man not only surpasses those of the prophets, but, in fact, cannot even be compared with them. *And, behold, a greater than Jonas is here... and, behold, a greater than Solomon is here* (Mt. 12. 41-42), Christ testified. Thus, the greatest prophets and Old Testament kings are less than Jesus Christ. The Lord said to His disciples: *Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them* (Lk. 10. 23-24). Jesus Christ regarded His activity, not only in the relative but also in the absolute sense, higher than the entire previous activity of the prophets. This absolute superiority of Jesus Christ's preaching stems from the infinite authority of His own Personality. He does not refer, like the ancient prophets, to special powers granted by God. We hear from Him the words expressing His own authority and strength: *Ye have heard that it was said by them of old time, Thou shalt not kill... But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment... Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart* (Mt. 5. 21-22; 27-28). The words cited here show that Jesus Christ perceives Himself as being equal to God and one with Him.

Jesus Christ's miracles produce the same impression of the substantive oneness with God. No matter how strongly the biased critics may object against the miracles of our Saviour, it is impossible to deny that it was not only His followers that were so greatly impressed by them. Even His most fierce opponents

admit that none of the human beings has ever worked such miracles as had Jesus Christ. He did this in a way different from other miracle-workers. There is something of a regal confidence in His miracles. Prophets worked quite a few miracles: Elijah and Elisha even resurrected the dead (1 Kings 17. 22; 2 Kings 4. 35; 13. 15). But they performed all these acts through prayer, invoking the omnipotence of God. Jesus Christ's miracles are of a different nature. He worked them not as a result of prayers offered up to God, but by the force of His own might. Replying to a leper's request: *If thou wilt, thou canst make me clean*, Jesus Christ said: *I will; be thou clean* (Mk. 1. 40-41); to the daughter of the ruler of the synagogue, who lay on the death-bed, He said: *Damsel, I say unto thee, arise* (Mk. 5. 41); or to the sick of the palsy: *I say unto thee, Arise and take up thy bed, and go thy way into thine house* (Mk. 2. 11). Here we see not powers granted by God, but the omnipotence of our Saviour Himself.

Our thought stumbles and we become dumb when we come to realize that at the times within history's reach, there lived the God-Man, whose meat was to do the will of the Heavenly Father and to finish His work (Jn. 4. 34). It is this will alone that He searched for and loved in all His days, both in joy and sorrow. He never shunned it, never darkened Himself by the slightest realization of sin, never needed repentance. Even in the hour of His death He begged not for Himself, but only for others: *Father, forgive them; for they know not what they do* (Lk. 23. 34). He turned all His life into prayer. His heart was burning with the love of people: the poor, and those labouring and burdened with sins. He always helped people in distress: healed the sick, returned vision to the blind, resurrected the dead, absolved people of sins. And that Man said: I am the Son of God: *I and my Father are one* (Jn. 10. 30).

He perceived Himself as the Creator of Heaven and earth, the Saviour of the world, and the future Judge of the universe. Can we fail to believe this Man?

When we speak of God's incarnation, of God turning into man, of His becoming *obedient unto death, even the death of the cross* (Phil. 2. 8), our mind is prone to regard this as absurd rather than assume that God can permit such self-humiliation. He who is horrified by this God's self-humiliation and puzzled by the paradox, the incompatibility of God's omnipotence and sanctity with His crucifixion, reminds those people of whom St. Paul the Apostle said that preaching Christ crucified *was unto Jews a stumblingblock, and unto the Greeks foolishness* (1 Cor. 1. 23).

But can a human being with his limited possibilities have the final say in solving this question of questions? And how can one possibly judge what God can do and what He cannot? Was it not man who conceived the false idea of the Divine? Are God's thoughts also our thoughts? Isn't human wisdom a folly before God? And what if God wanted to reveal Himself as God and show the limitlessness of His omnipotence and boundlessness of His love precisely in this way: and

because of His love for us He became a man who gave Himself up for crucifixion? And what if God demands of people faith in the incredible? If it is by this incredibility that He wants to vanquish human pride and subjugate our evil will to His good will?

Nowhere, never and in no man has God's glory and omnipotence, sanctity and love manifested themselves with such convincing force as in Jesus Christ: The Divine and Holy in the life of our Lord Jesus Christ shines to us in such plenitude, with such striking truth and convincing clarity that, like Moses, we should cover up our faces so as not to get blind from the light emanating from Christ.

All the saints, who really became close to Him, who lived in Him, and for whom He was alive, drew their vital strength from Him and were blessed. They strained all their spiritual strength in a bid to arouse the feeling of human closeness to Christ in themselves.

Many a great artist in all times strove to depict in their works, icons and paintings the image of the God-Man, spiritualizing the human soul. It is only through love that we cognize God: *Every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love* (1 Jn. 4. 7-8).

O Lord! Teach us to love Thee as Thy sincere friends-disciples loved Thee. Make our souls be captivated by Thine perfections, the sacrifice Thou offered for our sake, Thy sermons and Thy deeds; make us strive to contemplate Thee, hear Thee, glorify Thee, expecting nothing in return for ourselves! Teach us to find in this service the entire plenitude of life and joy! Give us to love Thee with the kind of love the martyrs and saints entertained for Thee! Give us to glorify Thee as they did! May you become our path, truth, life, joy and consolation!

*Metropolitan FILARET of Kiev and Galicia,  
Patriarchal Exarch to the Ukraine*



# *The Light of Christ Illumines All*

The theme of today's sermon is Christian illumination. Our age has departed so far from truth that many words have lost their initial meaning; before saying something we always have to stipulate what we imply by one word or another. We say *spasibo* (thank you—*Ed.*), but not everyone knows that this means *spasi Bog* (save, O God), or we say *proshchai* (farewell—*Ed.*), forgetting that with this word we are asking a person's forgiveness before parting with him or her. The word "enlightenment" also requires this clarification.

Modern man links enlightenment with scientific, intellectual or cultural education. This concept presupposes that the more scientific knowledge a person has mastered the more informed and the more enlightened he is. The same is impressed upon us by school: "Love books, the source of knowledge", or: "Enlightenment comes from books". When we speak about education we mean the development of the intellect. As we know, all educational institutions today have a host of problems facing them: it turns out that the intellectual enlightenment which Soviet schools provide is patently insufficient. It is not enough to understand music or know the history of art and painting well to be an illumined person, a person of light.

Indeed, each of us has a notion of what a good person should be. Does a good person mean an educated one? No, not necessarily. Should he be handsome? Not necessarily. Physically healthy? Again, no. Whom do we call a good person? We call some special person a good one. He may not shine in intellect, erudition, external beauty or physical strength. How, then, does he stand out among us? We are hard pressed to find a definition. When we are at odds with someone we readily search out his shortcomings, and we often devote minutes and hours to do so. But when we want to praise a good person we fail to find the words. This cannot be explained or expressed, but each one of us has an excellent inner feeling of what a good person should be like. Christian enlightenment is precisely what endows a person with this quality. It is enlightenment with spiritual light which makes a good person out of a bad one.

Today we are facing the problem of the spiritual and moral upbringing of the people. Neither humanistic traditions, intellectual development nor the introduction of the masses to the external symbols of culture yield anything without the inner rebirth of a person. For this reason, as is always the case in such instances, we turn for help to everything that is rooted in "spirit": spirituality, spiritual tradition, spiritual painting, spiritual music, etc.

Modern man looks upon the Church as some

human institution: she is some society which has a knowledge of something important and her traditions, and exerts a great influence on people. But he does not descry in the Church the most important thing—the inner-mystical life, the life of the Spirit. Neither knowledge, traditions nor scholarship in the Church have any meaning without the all-illuminating grace of God. Each of us who comes to the Church not so much wishes knowledge and information about the Church as thirsts for spiritual enlightenment, this true Light *which lighteth every man that cometh into the world* (Jn. 1. 9). We all thirst precisely for this, perhaps unconsciously, for our wishes proceed not from the mind but from the heart.

The Church was founded on Earth by God. In our times there isn't a person around who hasn't heard the name of Christ. The Bible has been translated into almost all the languages of the world. The Lord said that the Gospel will ultimately be preached all over the Earth. What does the preaching of the Gospel consist in?

An amazing event took place in world history, one that was uncognizable for the people in whose environment it occurred. God, Who created the solar system, the galaxy and the entire Universe—not only what is visible to us but also what is beyond the bounds of our perception—came to Earth and founded the Church. Initially she consisted of the twelve apostles and a few dozen other followers. (The Greek word for "Church" comes from the verb "to gather": Christ gathered the Church.) The Spirit of truth abides in the Church, for the Christian faith was taught to us not by a man, a prophet or a lawgiver; the faith was taught to us by God Himself. For this reason, if a person believes in God, revelation on the God-Man Who descended from Heaven is ultimate truth for him. As mathematics is built on a system of axioms, so is faith based on the word of the Teacher. Christ is the Son of God, and He revealed to us the knowledge of God that the Church has. However, one may read and study everything and even discuss subjects of faith with a learned person, but this will not be knowledge of truth; this will merely be knowledge about truth.

I shall adduce an ensample. If I describe an unfamiliar person you will form an idea of him from my words, and if I speak convincingly, you will believe me explicitly, but you will nevertheless be unable to say that you know this person. You will come to know him only if I bring him to your home to visit or if I take you to him, i. e., in personal contact. Contact is something different than merely the intellectual process. It is for this reason that when people join together, externals lose importance for them. Spouses preserve their love for each other until old age; although youth, beauty and attractiveness pass, and habits, character and appearance change, love remains.

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Delivered at a soiree of spiritual education in the Hall of Columns in the House of Trade Unions on May 19, 1989.

Why? Because a merging of souls has taken place, and not only a joining of two in one flesh. One of the books of the Bible, the Song of Songs of Solomon, an outstanding work of religious poetry, relates the love of a girl for a youth; it reveals in an allegorical form the mystical relations between man's soul and God. An earnest of this contact is contained in the words of Christ: *I am with you always, even unto the end of the world* (Mt. 28. 20). The Lord also told one of His disciples: *because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed* (Jn. 20. 29). Faith is based not on deduction but on personal intercourse between a person's soul and the Creator of the Universe. This contact is as deep as communion between loving hearts can be. But human contact is impossible without flaws, because people are imperfect. In communion between man and God, when one of the parties is Perfection Itself, man seeks to be worthy of this lofty contact. This precisely is spiritual enlightenment.

One can find out everything about the Church, read all the books on the subject and learn theology as a profession, and yet not receive spiritual enlightenment. In the West, for example, there are theologians who do not believe in life after death, in the Resurrection of the dead or in the Resurrection of Christ. They are well educated, but, it turns out, this is not the main thing. The fact of the matter is that only the Creator of man's soul, God, can educate his soul. A complicated clockwork cannot adjust itself; it can be repaired only by a watchmaker, by the person who made it and who knows how it was constructed. Only God Himself can set aright man's nature broken

by sin. However, He can do this only with the free participation of man. It is imperative for man to turn to God with his pain, and then the Lord will help him.

The Lord said: *For where two or three are gathered together in my name, there am I in the midst of them* (Mt. 18. 20). We, the faithful, must gather together, however far from perfection our brethren in the faith may be. We come to the church expecting to encounter only the saints there, but instead we encounter coarseness and inconsiderateness, and this hurts us. We must rid ourselves of this frame of mind and realize that the people around us in church are just as burdened by infirmity and sin as we are, and are only seeking holiness; they differ from those outside the church in their desire to partake of spiritual light. They want to have a common life with God. It is good, therefore, if we come to the church and take an interest in spiritual life, as only in church can the true Spirit be felt.

Of course, when one comes to church for the first time it is difficult to feel the plenitude of grace. When a person enters a church he still does not know where to stand and how to comport himself; it seems to him that everyone is looking at him and that he is doing something wrong. However, he already senses that this is a special, sacred place, one where God abides. We need to turn to God Himself, to learn to pray to Him and to communicate with Him.

The first step is easy, but attaining true prayer is the labour of a lifetime. All the same, the first step is the decisive one, as on it the person's fate both in this life and the future one hinges. May the Light of Christ illumine us all. Amen.

Archpriest Dimitry SMIRNOV

## The Beauty of Nature

In the Name of the Father, and of the Son,  
and of the Holy Spirit

The Lord created our Earth and the entire Universe not only wisely but also magnificently. All of God's creation—the plants, animals and minerals—the entire diversity of nature on Earth bears the imprint of beauty which gives joy to and inspires man.

It is not for nothing that the wise Solomon said that when turning to the endeavours of God, people *trust in what they see, because the things that are seen are beautiful...* (Wisd. 13. 7). When the creation of Heaven and Earth was concluded, God saw that all He had made was *very good* (Gen. 1. 31). King Solomon calls people's attention to the fact that *from the greatness and beauty of created things comes a corresponding perception of their Creator* (Wisd. 13. 5). Indeed, considering the beauty of the whole of creation man sees the eternal power of God, as St. Paul the Apostle writes: *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power*

*and Godhead...* (Rom. 1. 20). Thus, nature is the great and wonderful book of Revelation, which teaches man, pacifies him and awakens in him a reverential feeling of glorification of God and lofty aesthetic sensations.

The grace-bestowing impact of the beauty of nature of man has long been noted by people. Pious monks who sought perfection and adornment of their soul with the virtues selected as places of residence and feats distant nooks of nature where, praying and labouring, they experienced spiritual joy from contact with the beauty of the visible world. These modest hermits heard the leaves of trees whispering prayers to God, birds singing a hymn to the Creator, and each living thing glorifying God: *Let every thing that hath breath praise the Lord* (Ps. 150. 6).

Another reason why majestic Nature is astonishing is that it is not only wonderful in its outward appearance; also, the wisdom of the whole of creation is harmoniously manifest in it together with beauty; this wisdom supplements and enhances the impression of the beauty of God's world. King Solomon says of this: *God gave me unerring knowledge of what exists, to know the struc-*



ture of the world and the activity of the elements; the beginning and end and middle of times... the cycles of the year and the constellations of the stars, the natures of animals and the tempers of wild beasts, the powers of spirits and the reasonings of men, the varieties of plants and the virtues of roots (Wisdom. 7. 17-20). He also says: *God created all things that they might exist* (Wisdom. 1. 14).

Indeed, if we go into our Russian forest, what pleasure it will give us, what with the austere trees and their swaying branches and rustling leaves, the tender diverse flowers with their attractive aroma, the berries, all kinds of medicinal herbs, mushrooms, birds, insects and animals. How beautiful everything is and how wondrously all these gifts of nature serve man! Everything here is for man! And everything is marvellous!

The words of Christ in the Gospel according to St. Matthew resound deeply: *Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?* (Mt. 6. 28-30). And the same thought is here: everything for man! All of beauty for man!

In nature everything is interdependent, everything is purposeful: the seasons change, in winter everything becomes frozen, in spring everything resurrects, some specific plants are peculiar to some soils, and others to other soils. Where necessary, there are swamps, rivers and lakes on the Earth's surface. Where

necessary, there are steppes, deserts and forests. Everything has its place and its purpose. And there is beauty everywhere! And again one recalls Solomon's words: *Thou hast arranged all things by measure and number and weight* (Wisdom. 11. 21). With an invisible hand God leads the world to a great goal which is sometimes not fully accessible to the intellect of man who, having rejoiced that everything in the world serves him, causes Nature pain, destroys it, harms it without feeling any pangs of conscience in the process. Man is ruining God's beauty!

Holy Scripture teaches us, dear brothers and sisters, to take a solicitous attitude to the beauty of Nature. Take care of, love and protect our Nature. Do not harm it. Teach your near and dear ones to do likewise.

May a great feeling of love of our wise Father, the Creator of the Universe, burn brightly in our souls. May our hearts reverently love our land, our Nature, our Motherland, for our Nature is a part of our Motherland and its natural foundation.

Let us remember that when loving Nature and loving our Motherland we sense that God is not far away from each of us and that He always knows what we have need of (Mt. 6. 32), and He will help us proceed, through the beauty of the world, to the gates of the Kingdom of God, to the lofty ideal of perfection.

Let us together with the prophet David appeal to the Lord in prayer. *One thing have I desired of the Lord... to behold the beauty of the Lord for all the days of my life* (Ps. 27. 4). Amen.

PIMEN,  
Archbishop of Saratov and Volgograd

## Travellers of the Road of Damascus

Humanity remembers the names of great figures and also those of great criminals. The lives of both are equally instructive.

The story of the Acts of the Apostles constitutes valuable material of spiritual knowledge for all people and nations. This book deals with inconspicuous, quite ordinary people. Their importance lies solely in the fact that they lived next to the apostles. They walked together with them along the Damascus and other roads. We refer to them by the general name "Travellers of the Road of Damascus". The more we reflect on the fate of the disciples of and witnesses to the faith in the 1st century of Christianity, the more important their images, which were unquestionably given to us for our spiritual edification, become for us.

The reflections on *The Acts of the Apostles* by Archbishop Ioann encompass more than 50 images for spiritual edification. Several of them are published here.

### Theophilus

*The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach* (Acts 1. 1).

To know nothing about a person only aside from the fact that one of the Gospels, according to St. Luke, was written for him, as well as the history of all of early Christianity (the Acts of the Apostles) is already to know infinitely much about him.... In all probability, he was a Christian of pagan origin, most likely a Roman, this is indicated by St. Luke in his Gospel. He was probably among those converted by St. Paul the Apostle. This is not the point, however. Theophilus's soul remained revealed to us in his name — Theophilus, which means "he who loves God". As the new Abraham, he was, of course, a friend of God's and was drawn to the True God. His thirst for truth evoked two worldwide waves of apostolic preaching of the glad tidings—the Gospel According to St. Luke and the

Acts of the Apostles. There is no need to discourse on whether or not these books would have been written without Theophilus or not, and precisely **this** particular Theophilus, who wished to know about Jesus. One thing is important: Divine Providence in its concern for the salvation of the whole of humanity passed through the life and human desire of this Theophilus and abundantly blessed his aspiration for Truth. Man's desire to know Truth is blessed by God. Providence seeks collaborators — not only apostles but also Theophili, without whom there wouldn't even be apostles. Theophili seek Truth, this being the cause of their lives. They want to learn, and call for apostles. A farmer is not needed where there is no land. Theophilus became the land that produced a harvest not a hundred-fold but a billion-fold. We do not know about the earthly life of this Theophilus. It is hidden from us, perhaps so that we might see more lucidly that his striving for Truth was the main endeavour of his human life. *Blessed are they which do hunger and thirst after righteousness* (Mt. 5. 6). This blessedness of Theophilus's and all its fruits have been revealed to us.

The word of the apostles is also their action, their boundless action. Any truthful attention to the apostles can already be considered *equal-to-the-apostles*. All the Theophili of humanity are summoned to this action. Through even one person's search for righteousness Grace and Truth are showered upon all people.

Man's small act man converts into God's great one. This takes place all the time in the world, and the world is saved by this. The *intentions of the human heart* come together as in a kiss, and a treasure is created from them. From the small emotions of our heart the Lord fashions values of the present and future ages. Even the most trifling truth in people is pleasing to truth.

Providence thirsts to use even the slightest breathing of people for the Light... The water of good and selfless human desires is turned into the wine of grace (cf. Jn. 2. 9). We do not know all the implications of our search for truth. Did the modest Theophilus think that his simple question posed to his acquaintance, the physician Luke, was a question of the whole of humanity to which God Himself so wanted to provide an answer to mankind?! Theophilus could not have foreseen the wave of grace that would come into the world through simple human searching for truth.

If *he that is least in the kingdom of heaven* (Mt. 11. 11) is greater than the greatest in the kingdom of this world, then the smallest action by God in the world is much more significant than the greatest human act... . And the most silent figure in the New Testament, who only inquires about the Mysteries of the Spirit, is greater than the most celebrated figures of the world.

### They Who Mock

*...Others mocking said, These men are full of new wine* (Acts 2. 13).

Some people were *amazed* (Acts 2. 7), while others *mocking said...* This is so ordinary... Mockery can be well-meant, and it can be caustic and destructive. *These men are full of new wine* was said of the apostles intoxicated with the highest joy of the Spirit and inspired to preach Eternal Life to the whole world. The external manifestations were indeed reminiscent of the state of inebriation. A carnal look does not distinguish between manifestation of the basest emotions and the actions of the Divine Spirit. It was natural to *mock* the apostles then. Ninety-nine per cent of humanity would probably have done likewise if it had been present at the pouring forth of the Holy Spirit. The ordinary does not alarm, it lets humanity sleep. The unusual, however, is perceived as being dangerous to the world, and people shield themselves from it through mockery... .

Turning everything into a trifle is one of the methods used by the people of this world. The road to profanation of life often passes through the ludicrous: "the ludicrous kills". But tears refine and enliven the human spirit which is dulled by laughter. Hence, *Woe unto you that are full* (Lk. 6. 25) and *Blessed are ye that weep* (Mt. 5. 4; Lk. 6. 21).

Humanity, which is becoming intoxicated bodily, is becoming incapable of comprehending the true intoxication of the soul — the joy of the New World, and of accepting the bliss of truth which is uncognizable and is difficult for man to encompass.

### Lame from His Mother's Womb

*... And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple...* (Acts 3. 2).

A man *was carried and laid at the gate of the temple...* He had to become meek through his bodily defect, through his being carried by his friends, and through his incessant requests for alms. Healed, he, *leaping up stood, and walked, and entered with them into the temple... and praising God* (Acts 3. 8). It is his meek faith and devotion to God that has been shown to us. *...The lame man which was healed held Peter and John* (Acts 3. 11) — his grateful attachment to the people who used to carry him is revealed by this. This is a soul prepared for Christianity and to serve through its disease the glory of God and, together with many others of the redeemed, to reveal to the world the meaning of all human infirmity and sickness on Earth. Human sickness should lead *not to death*, not to a falling away from God into the camp of grumbling, but to divine glory, to a deepening of faith.

The lame man who was healed in Jerusalem by the apostles Peter and John can justly be called a collaborator of the apostles in the cause of their first preaching the glad tidings. He received an equal-to-the-apostles task in the world by virtue of his disease alone. First he had to arouse human compassion towards himself; then, evoking evangelical love in people's hearts, he was to become a witness to the



power of Christ in the world. Both paved the way to Christ for human hearts and the path of the Lord Himself to these hearts.

Any sick or infirm person who lives only through the aid of others and who exists only through the love of his near and dear ones effects the endeavour of the birth of love in the world through this alone. It is a sacred matter not only to help others but also to receive help from others, which is

sometimes harder. Although, according to the apostolic word, *it is more blessed to give than to receive* (Acts 20. 35), but to receive in true need is blessed, too. There is a time to sow and a time to reap; a time to exhale and a time to inhale the life-giving air of life, with all its values and blessings. Through everything God's love comes into the world.

Archbishop JOHN (Shakhovskoy, † 1989)

(To be continued)

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## Chronicle

A Gift from Russian Orthodox Christians in Australia. Last May, Father Superior of the Kiev-Pechery Lavra, Bishop Ionafan of Pereyaslav-Khmelnitsky, Vicar of the Kiev Diocese, received a gift from Australian worshippers of the Russian Orthodox Church Abroad — 400 metres of golden and green brocade for palls to cover the relics of the saints, interred in the

Far Caves of the Lavra, and 15 kilogrammes of incense. This gift was brought to the Soviet Union and handed over to the Father Superior of the Kiev-Pechery Lavra by Lidia Dorofeyevna Savva, an active member of the community of the Protecting Veil in Sydney.

# FOR PEACE AND THE SURVIVAL OF HUMANITY

## *Life is Indivisible*

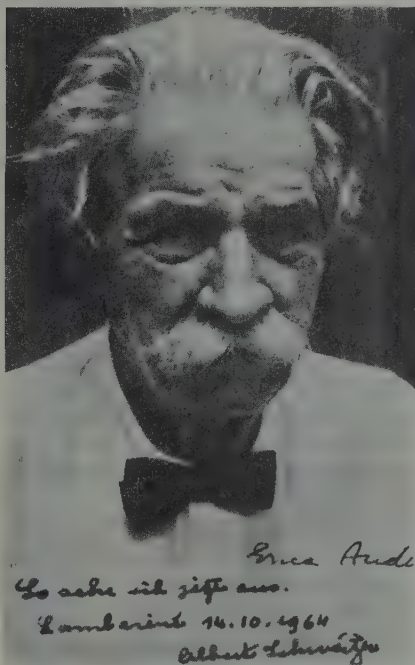
### *Albert Schweitzer's Ethic of Love*

*None of us liveth to himself and no man dieth to himself (Rom. 14. 7).*

The local people, the Gabonese, called him Oganga, which means both a priest and a medicineman, one who cures the sick and resurrects the dead. They attributed the miraculous power of exorcizing evil spirits to him. They did not know that with every ailing person whom he cured he also cured and resurrected himself—by helping others we draw health and infinite power from God: *For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's* (Rom. 14. 7-8).

"How shall I describe what I feel when such a poor devil is brought to me. I am the only one here, within hundreds of kilometres, who can help him... I don't say I can save him from death. Each of us will have to die some day. But it is within my powers to alleviate tormenting and prolonged pain, and this gift is a great and always new manifestation of grace to me. Pain is a more powerful lord than death....

"The operation is over. In the dark dormitory barracks I watch the patient's awakening. He comes to slowly, gazes around in surprise, and keeps repeating, over and over again, 'The pain's gone, the pain's gone'. His hand gropes for mine and grips it. Then I proceed to tell him and those sitting around that it was the Lord Jesus Christ who had sent the doctor and his wife there, to the banks of the River Ogove, and that it was white



Dr. Albert Schweitzer

people in Europe who had provided the means to enable us to live here and treat the sick.... The light of the African sun penetrates through the leaves of a coffee tree into the dusk of the hut. And we—a black man and a white man—sit close together, deeply conscious of the truth of the words: 'All ye are brothers'. Ah, if only our friends from Europe could be with us then!" [2, 85].

Albert Schweitzer wrote this in the summer of 1914, a year after he and his wife had arrived in Gabon, Equatorial Africa. He was thirty-eight, and starting a project which he had prepared for many years.

In 1905, the thirty-year-old doctor of theology and philosophy, an organist of European renown and the author of a widely acclaimed Bach biography, had decided to study medicine in order to go to Africa as a missionary doctor. "I wanted to become a doctor to be able to act without recourse to words. I had devoted years to words. I had enjoyed learning the profession of theologian and preacher. But now I saw my new work not as discourses about the religion of love but as its realization" [2, 68].

The love of people means not words, however correct, but hard everyday work, and it is God Who calls us, Who chooses us for this service. Albert Schweitzer could not be happy if others were suffering. He believed that the right to happiness must be deserved. From his childhood he was convinced that we can atone for our sins before God by active faith.

### *The Oneness of Life*

Albert Schweitzer was born in the township of Kaisersberg, Alsace, on January 14, 1875. He was the second child in the family of Ludwig Schweitzer, the pastor of a small Evangelical community. Soon after Albert's birth the family moved to the town of Gunsbach. Albert attended school there and then learnt at a Gymnasium at Mulhouse, Alsace. Simultaneously, he had music classes and learned to play the organ, the main instrument used in Protestant worship. At the age of eighteen he entered



the Theological Faculty of Strasbourg University, devoting himself for many years to the study of theology and philosophy. He also continued his musicological studies and took lessons from the famous French organ player C. M. Widor.

It was probably due to his Alsatian background, in which the French and German cultures were organically blended, that Albert Schweitzer was never the prisoner of any specific national milieu. His feeling of being at one with the world gave rise to a religious feeling of involvement, compassion and responsibility which equally embraced man, animal and plant—every form of life. “What caused me particular anguish were the poor animals, doomed to endure so much suffering and pain. The sight of an old lame horse being urged on with the whip to the slaughterhouse pursued me like a nightmare for weeks” [2, 31].

From early childhood he was extremely sensitive to every creature's suffering. One fine day, invited by a friend on a bird-hunting “party” in the wood, the boy had a memorable experience. He had just aimed his catapult at a bird when the church bell rang. “To me it was a voice from on high. I threw my catapult to the ground, shoed away the birds before the eyes of my stupefied friend and dashed off—home. And now, whenever on Holy Week I hear the ringing of a church bell floating through the sun rays and the bare tree branches, I recall with gratitude and profound feeling how, on that day of my childhood, he awakened in my heart the commandment: *Thou shalt not kill* [2, 32].

This early religious experience not only stayed with him as a memory for the rest of his life, it shaped his life. Schweitzer believed that the truth is revealed to us at an early age, and that “the world would be different if people at a ripe age remained what they were at fourteen” [2, 38].

Schweitzer's years of study at various German universities culminated in the defence of two theses, one in theology, the other in philosophy, and his assuming a vicarage

at St. Nicholas' Church in Strasbourg. In his books he upheld and developed the ideas of what he called consistent eschatology. He held that the Kingdom of God was possible on earth and that all true Christians must work to bring it about. To Albert Schweitzer, Jesus Christ was above all a preacher of action, and only after that our God and Saviour. Schweitzer was, by and large, a representative of ethical voluntarism in Christianity, rather than a spokesman for Christianity's purely religious content. Influenced by Swabian pietism, he gave a broad interpretation of Christian ethics, extending it to every sphere of the life of man, society and the world. He urged all Christians to devote themselves to the practical service of the world. “Our Christianity will turn into a lie and shame unless it strives to redeem the sins being committed in the world, unless there comes for every thug someone helping in the name of Jesus Christ, for every robber a giver, and for every blasphemer one who blesses” [2, 73]. What is meant here is not only work to atone for the “sins of colonialism” but the active doing of good in the universal human, universal Christian sense. In a way, the whole world is “Africa”, and the Church, far from being a secluded community of believers, is, in Schweitzer's conviction, an “instrument for helping” people and the world. For, in fact, the believing Christian is saved not only because he does not do certain (evil) things, but also because he does do certain (good) things. He must do what he believes in, practice what he preaches—what the Lord has commanded us to do in this world.

We believe that the purpose of our Christian living consists not only in saving ourselves but also, since we are God's allies, in procuring salvation for others. We must save, we must help our neighbours. Of course, man cannot do this as effectively as it is done for him by God, but it is man's duty to emulate God. The believer's own salvation lies in helping and saving others—whatever this involves. Here “ex-

penditure” turns into gain. In Schweitzer's view, only real works for the good of others imbue our life with meaning.

It was in this frame of mind that Schweitzer decided to study medicine at university and then go to Gabon. To him it was “perfect happiness to serve God where He needs us most”. He describes his attitude then thus: “I examined my heart, I asked whether I would be able to live without science, without art, without the intellectual environment I had here, and at the end of my ruminations I found the answer in my heart—a joyous Yes!” [2, 70]. Why Yes? Because one can live without science, without art, without an intellectual environment, but not without God. He is the source and beginning of everything. But something paradoxical happened: having renounced everything for the sake of serving God and man, Albert Schweitzer, without himself being aware of it, brought “science”, “art” and an “intellectual environment” to Africa....

Schweitzer approached the mission of serving man in the sober, matter-of-fact manner of one who is fully conscious of the “prose” of human existence. “Oh, this haughty culture which didactically expatiates on human dignity and the rights of man—it tramples upon the dignity of millions and millions of humans only because they live overseas, have a different skin colour and cannot help themselves” [2, 72]. To this mendacious culture he opposed a humane culture which shares the fruits of civilization with the backward nations: “Where, in our cultured states, are people prepared to shoulder the hard, self-sacrificial work of educating these nations and introducing the achievements of our culture into their life? Where are the workmen, the artisans, the teachers, the scholars, the physicians willing to go to those countries? What are our society's efforts towards this end expressed in? The answer is: Nowhere and in nothing” [2, 73].

In 1912 Schweitzer married Helene Breslau, who became his

loyal aid, adviser and comrade. In 1913, the Schweitzers set out for Africa. The fees for Albert's concerts and book on Bach, and friends' donations, were all invested in the future hospital—the purchase of drugs and medical instruments, provisions and other necessities. From then on Schweitzer's "commuter life" formed a thin but unbreakable link between the continents of Europe and Africa. He originated what is today called "Third World aid". As early as at the dawn of this century he came to regard the "Third World" not as a source of profit but as a field in which the Europeans could atone for their many crimes against the colonial peoples. For there is neither a "First", "Second" or "Third" world—there is only one single world of the one human race: life is indivisible!

The reality of Gabon proved even more appalling than he had expected: poverty, starvation, disease. People died in childbirth, of strangulation of hernia, of sleeping-sickness. The humid tropical climate favoured the spread of infectious diseases. Remedies existed against most of them, but for some the drug had yet to be found. Next to the hospital barracks, Schweitzer set up a laboratory, in which he engaged in advanced research, particularly in microbiology.

Apart from endurance and self-control, a capacity to adapt to the new conditions physically, psychologically and morally was required. For instance, he had to abandon the European practice of deceiving the patient as to his conditions: if someone had died after being told that he would live, none of the local people would have sought the lying doctor's aid. The Gabonese had a panic fear of amputations, preferring death of sepsis. It took a great deal of patience to persuade them to agree to an operation where no other choice was left.

As well as treating the sick, Schweitzer built a lot, played a small organ, taught people to read and, most important of all, conducted Divine services—for

he was a pastor. Local people and his European associates—Mathilde Kottmann, Emma Hausknecht and others—helped him in his works. The hut-like barracks built on the narrow strip of beach between the ocean and the tropics became the home for hundreds of patients for many years. The hospital in Lambarene was an unconventional one—a "hospital village". Patients lived in an environment reminiscent of life at home, under conditions customary to them. They talked to each other, they prepared their meals, they were visited by their relatives, who came to help them, and they attended Divine services. In a word, they did not lose contact with people and the world, as usually happens in the isolation ward. Schweitzer was convinced that such treatment was more effective. The patients' continuing contact with people and Nature, combined with medical treatment, led to a speedier recovery. A potent medicine, along with the traditional one, was the genial manner of the doctor and the whole medical staff. Who lacked a warm, responsive heart was forced to leave Lambarene. For in Schweitzer's view, the doctor must not merely treat the patient's body but cure his soul. The joint singing of psalms sometimes provides a better cure than pills do. Rather than excluding each other, these things are mutually complementary. Schweitzer always advocated comprehensive treatment, both spiritual and material.

His missionary work was of a threefold nature: he treated diseases, he provided food, he built. For hundreds of miles around, he was the only person who could help. The stream of patients and variety of ailments seemed endless. He provided treatment for every possible form of infection, such as leprosy and tropical fever, he extracted teeth and attended at deliveries. As a practising physician he had to be able to do everything and more, since he was working in Africa, and almost without help. Unlike most doctors, Albert Schweitzer could not remain impassive at the sight of people suf-

fering, could not reconcile himself to seeing people in pain, could not say a certain disease lay outside his special field when it was a matter of life or death. Schweitzer's compassion, his feeling for and co-existence with other people taught him courage and universality, forbidding to him from the outset every attempt to evade a problem on the plea of lack of knowledge and incompetence.

It was only late at night that he had "time for himself". Then he would write letters, read or play the organ. The sounds of the divine instrument softly dissolved in the dark, merging with the sounds of the nocturnal life of the tropical forest.

Gradually Lambarene turned into a well appointed hospital, its buildings roofed with slate but still "African" in appearance. Four generators provided power for the laboratory and the operating room. The hospital had electric dryers and centrifuges, a dentist's drill, an X-ray diagnostic machine, microscopes and a great deal more. Schweitzer had bought all this in Europe, with money received for his concerts, books and lectures. More and more people supported the "Lambarene idea".

After the end of World War I Schweitzer was forced to return to Europe, where he was immediately interned in a POW camp in Bordeaux, France. There he caught dysentery. Sick and exhausted, he was allowed to return to Alsace. He resumed his vicarage at St. Nicholas' Church, and also worked as a medical assistant at the Strasbourg City Clinic. In 1919 a daughter, Rena, was born to the couple. It was then, too, that Albert Schweitzer wrote twelve sermons on "veneration for life". They were an expression of the thoughts and feelings—conceived in Africa—that were to determine his future.

At the time, he received considerable help from the Swedish Archbishop Natan Söderblom, who not only supported his aspirations but helped him morally and materially by enabling him to tour Sweden with a series of talks and organ recitals. In the period up to 1924



Schweitzer made similar tours of Switzerland, England, Denmark and Czechoslovakia. He used the proceeds to pay his debts and buy medicines, provisions, instruments and other equipment. Then he went to Gabon, this time without his wife. Over the next sixty years he visited Europe twelve times, making a fund-raising tour almost on each occasion. Eventually, his example called forth a broad response, his voice began to be heeded by political leaders, he was awarded the Nobel Peace Prize. Mankind will for ever remember his smile—as inseparable from him as was the black bow-tie on his white sleeveless shirt, and the travelling-bag in his kind, strong hands. O’Biange, Schweitzer’s oldest Gabonese assistant, said: “The great doctor was a light in the forest to us” [2, 132]. *Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven* (Mt. 5, 14-16). Albert Schweitzer had his candle lit by God, and God helped him carry it through his whole life.

## Life is indivisible

Albert Schweitzer’s gifts and abilities found their supreme expression and embodiment in his life and works. These ranged from theology to music, to philosophy, to ethics, to medicine....

On the banks of the great African River Ogoe, in 1915, Albert Schweitzer conceived the happy idea of “veneration for life”. Life is created by God. Man can at best maintain it. The religious veneration for life is the basis of human morality. It is the creature’s veneration for its Creator, man’s veneration for God, for infinity, because life is, essentially, God, and God alone is infinite life. Veneration for life “is the fruit of knowledge, it is the greatest achievement in the unfolding of being”

[1, 29]. All partitions and borders are eliminated; man realized that he is included, as a free being, into the life process embracing every living creature on earth, and nothing is “alien” to him any longer. The category of gratitude holds an important place in Schweitzer’s ethics, as does the category of personal responsibility. The inner, personal responsibility to God for the life of other people, animals and plants is an expression of man’s oneness with his fellow creatures, God and the world. For instance, by destroying Nature man destroys the life of another human being and his own oneness with God. Man has been placed over the world not as a lord but as pastor of being, for it is said: *A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel* (Prov. 12, 10). The only thing that raises man over the animal and plant world is the law of morality, which forbids him to follow the law of Nature. At the same time, the law of morality links man with the world of life. It does not permit him to turn against Nature, i. e., engage in the thoughtless destruction of life, in selfishness, in ecological crimes and in war.

Schweitzer is convinced that what facilitates the life of a fellow creature is good, moral, and what kills it or hinders its growth is evil, immoral. Egoism is bad because it boils down to self-interest, and thus implies a breach of the nexus with the whole. Given this breach, there can be no genuine life, for life is, always, nexus and unity.

Jesus Christ, in His love of the world and people, is manifested as Life, which comprises the parts and links them into a whole. The Divine and the human, the human and the animal. Displayed in this is His compassion and love, the salvific power of His death on the Cross for the sake of life and resurrection. To act in a Christian manner means to abide by Christ’s commandments, to eliminate differences and estrangement (an expression of death) between “our people” and “aliens”, to refuse to divide the world into the non-spiri-

tual, “animal”, and the spiritual, “human”. By taking compassion on an animal, man learns to have compassion for his fellow humans.

All life is of equal value. Inadvertently, we step on a beetle and kill it. Nothing to worry about, one might say. But we have, in fact, killed a life. For one who takes a moral view, there are no trifles where life is concerned, for the moral law is an expression of an absolute attitude to the life of other creatures, to life as such. Life, Schweitzer believes, is sacred, because its origin is Divine. Unlike animals, man is capable of preventing another creature’s death and of helping “strangers” as well as “relatives”. “Reason [but not rationality—A. S.] provides the link between love for God and love for man. It is love for the creature, veneration for all things existing, compassion for every form of life, no matter how unlike ours” [1, 21].

The commandment, *Thou shalt not kill*, was bequeathed to man by God not merely as a warning against attacking lambs, one’s like, but also as an injunction not to kill animals or destroy plants without need. Our attitude to the animal and plant world as the source of subsistence should be regulated by strict necessity alone. In this thesis Schweitzer develops the ideas of Swabian pietists, who attached as much importance to the protection of animals as to that of humans. The problem also has an ecological aspect: by upsetting the life balance of Nature we also upset the human life balance. Nature protection is man’s moral duty. We live in an interconnected world. By conserving Nature we also conserve ourselves, and by conserving ourselves we conserve Nature. It is not accidental that Albert Schweitzer was one of the first to come out against the nuclear arms race and the threat of thermonuclear war.

In Schweitzer’s reasoning the moral, the biological and the theological are interlinked. One life must help “another”, rather than kill it, for doing the latter would spell death to itself. It is precisely

# FOR THE 400 TH ANNIVERSARY OF THE ESTABLISHMENT OF THE PATRIARCHATE IN THE RUSSIAN ORTHODOX CHURCH

PATRIARCHS OF ALL RUSSIA



His Holiness Iov, the first Patriarch of All Russia (1589-1605), was elevated to the patriarchal dignity on January 26, 1589, by the council of Russian hierarchs with the participation of Patriarch Jeremias II of Constantinople



In the course of 18 years (since June 3, 1971) Patriarch Pimen of Moscow and All Russia is interceding before God for our Orthodox people and beloved Motherland



PATRIARCHS OF ALL RUSSIA



Ermogen (1606-1612)



Filaret (1619-1633)



Ioasaf I (1634-1640)



Iosif (1642-1652)

PATRIARCHS OF ALL RUSSIA



Nikon (1652-1658)



Ioasaf II (1667-1672)



Pitirim (1672-1673)



Ioakim (1674-1690)





Adrian (1690-1700)



Tikhon (1917-1925)



Sergy (1934-1944)



Aleksey (1945-1970)



ST. NESTOR THE CHRONICLER

*Sculpture by M. Antokolsky. 1892, marble*

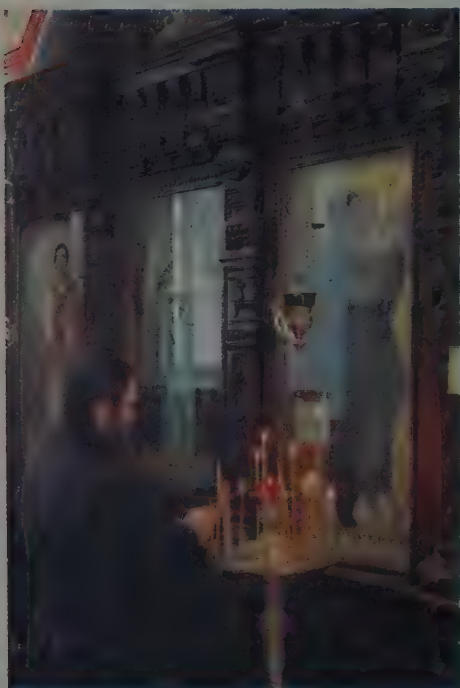




**KIEV-  
PECHERY  
LAVRA  
TODAY**

The Church of the Conception  
of the Blessed Virgin  
where the services of the daily  
cycle are conducted

Rehearsal of a monastic choir



During divine service

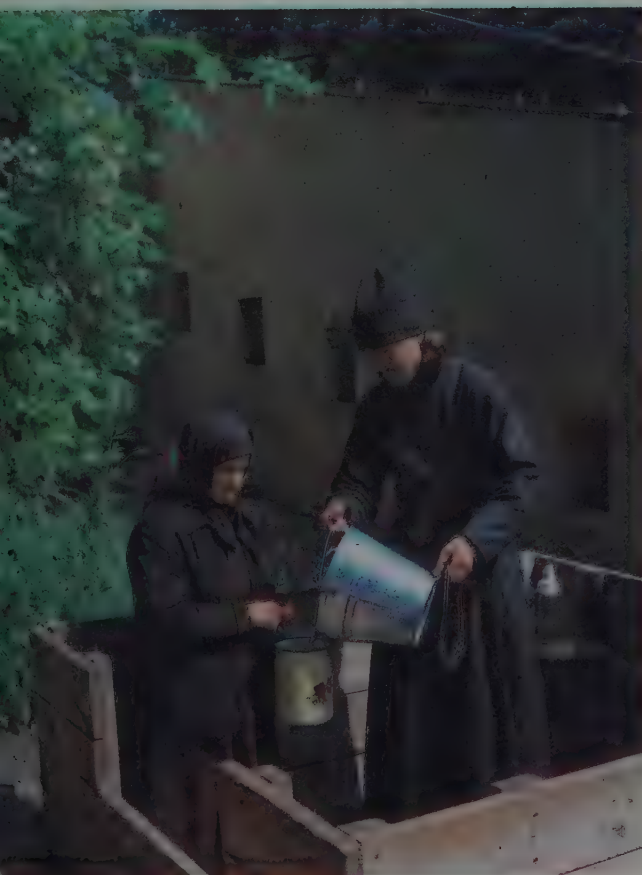




Metropolitan Filaret of Kiev and Galicia  
at St. Nestor's tomb



The Father Superior of the Lavra Bishop Ionafan  
of Pereyaslav-Khmelnytsky with guests of the cloister



Monastic obedience



At the well of St. Antony





Consecration of the altar in the newly erected church dedicated to St. George the Victorious in Glazov (Udmurt ASSR) was conducted on Easter Saturday, May 6, 1989, the saint's feast day, by Bishop Pallady of Izhevsk and Udmurtia

man's ability to overcome his animal, egoistic nature that distinguishes him from animals. God, morality—this is the key element which both distinguishes man from and links him with the rest of the world. When he loses this element, acting "like an animal", he becomes worse than an animal, because then all life on earth is jeopardized. We all belong to God, both in our life and in our death. God wants his creation to be preserved. And we believe that no faith in an otherworldly God should be directed against this world, against our earthly life, for God wishes to see man at the heart of the world, striving for the life of the creation, caring for *the least of these* his brethren. Otherwise this otherworldly faith will express not the Christian attitude to life but a heathen idolizing of death. Rather than being a religion of love and life, it will be a religion of hatred and death. For had human life been nothing, would God have come to suffer for us and save us? For He saves us not only for Heaven, but also for the earth. He saves us so that we might save too—save the world and the earth.

The Christian faith imposes a personal responsibility on every Christian. Albert Schweitzer writes: "Wherever you are, you must do everything to be an instrument of salvation: salvation from the poverty brought into the world by the dual will for life, salvation which can only come from an educated man. The little you can do is in fact much if you have, no matter where, given relief from pain, suffering and fear to a living being, whether man or animal. Preservation of life is the only happiness" [1, 33].

Schweitzer brings out the profound dialectics of life, the creation of the living God. God saves man not only for Heaven, but for the earth too, not only for man but also for the sake of other lives. Morality is rooted in life itself, the latter being not merely a gift but also a duty. "We cannot say that mankind is bringing about any specific purpose in the world, it is that purpose itself" [1, 55].

In Schweitzer's view, man lives for the sake of life. It is not the love of death but the love of life that links us with Heaven. We can save ourselves not "at the expense of others" but thanks to Christ's death on the cross, hence, in order to help others, we must learn to endure sufferings and even to accept death for "aliens". If we suffer for them, are they still aliens? And are we aliens to God? To help others in suffering we must suffer ourselves. There is no contradiction in this. The interconnection of life is expressed in the fact that people suffer and rejoice together, that one human is unthinkable without the other, and to help the other, one must share his sufferings. Schweitzer would hardly have been able to alleviate the lot of poor Gabonese if he had operated from a comfortable office in Europe. Similarly God would hardly have been able to help us staying "beyond". In the same manner, we cannot help others without coming to them. To "come to one's aid" we must take a step towards the person concerned.

Reverence for life is more than the mere contemplation of being, it implies active participation, both physical and spiritual, in the building of life. We must not seek to justify our indifference and inactivity by claiming that charitable organizations will do the work better, more efficiently. An individual, Schweitzer believes, can accomplish a great deal, sometimes more than organizations or states. His answer to the question, "How should one help?" is as follows: "No one can say he has nothing to give... It is not a matter of earthly goods... but of yourself. What is needed is you yourself, with the gifts you have received, that is to say, with your time, your heart, your working energy, your abilities, your capacity to communicate with people. All this is required of you" [1, 124]. These words have a very topical ring in our selfish consumer age, which often substitutes material aid for the other essential—spiritual and personal aid—and which teaches that he who has little money or few things

need give nothing at all. Schweitzer believes that one may only possess the bare essentials, the remainder should be given to the have-nots. This concerns things. And if you are healthy, young or have free time, share it with the sick, the old, the frail...

We see, therefore, that Schweitzer's ethics, stemming from his reverence for life, is essentially an ethics of man's love, compassion and active solidarity with all things living. "I am ethical only if my will for life reveres every other will for life. Ethics is ethics only in so far as it is humane." Or: "The Kingdom of God cannot come into the world unless we have it in our hearts. And it begins with our striving for the idea of the Kingdom of God to take full possession of our thinking and actions" [3, 1123].

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A. STAROBELTSEV



## The Constantinople Patriarchate and the Problem of Diaspora

In the first chapter of his book Metropolitan Maximos sets forth general premises of ecclesiology, pointing out that in the early Church the entire authority "was concentrated around Jesus Christ", who remained the "only priest". St. Paul the Apostle identifies the eucharistic assembly with the Church. The Catholic Church is there where there are the Divine Eucharist and apostolic teaching. Everything performed in the Church is "valid only provided it is endorsed by the bishop", because he is from Christ. The unity of the Local Churches and the One Catholic and Ecumenical Church is realized through the unity with Christ and the loyalty to the early Apostolic Church. It is a "horizontal spread of each Church".

The second chapter deals with the organization of the Church in the first centuries.

Till the middle of the 2nd century, rural Christians were in constant eucharistic contact with urban Christians, visiting the church where the Divine Eucharist was performed by a bishop. As Christianity spread, the Church began to assign presbyters to new communities springing up around cities, first for the catechistic ("wandering presbyters") and then also liturgical ("permanent presbyters") purposes. This practice originated because as a result of persecutions Christian communities were often deprived of their bishops. At the same time, the number of bishops grew in small towns, large villages, i. e. in districts located outside city centres. In terms of authority these bishops "were equal to bishops in big cities". From the mid-2nd century, rural bishops — chorbishops — began to appear, who were recommended to assign only the "lower clergy". Bishops of smaller cities, who owed "their consecration and... appearance to bishops of a bigger city centre, remained under his supervision". The author links this circumstance with the relationships between the Daughter-Church and the Mother-Church. Early Churches were local by nature; they realized their plenitude but did not break off the "general unity of Churches". The Churches directly connected with the apostolic epoch ("apostolic") occupied a privileged position, but the plenitude of Daughter-Churches was not belittled either. The Church "all over the world" consists "of parts of one Body of Christ". It is a Catholic Church, fulfilling the ecumenical mission "on behalf of Risen Christ". Church Councils were an expression of the unity of Churches. They preserved and

formulated the "internal signs of the unity of the Catholic, or Sobornaya, Church and, at the same time, founded the generally recognized church tradition".

Rule 4 of the 1st Ecumenical Council says Metropolitan is the primary bishop, or bishop of the "first Throne". This Rule does not state it directly, although something like this can be derived from it.

Later, in the 4th century, there appears a higher "function" — that of exarch, and in the 5th century — of Patriarch. Forms of church administration developed in accordance with political organization. Under St. Constantine the Great the whole state was divided into intersubordinate administrative units: prefectures (there were four of them: the Eastern, Illirian, Italic and Gallic), dioceses, provinces and communities. Accordingly, each of them was headed by a prefect (iparch), vicar (exarch), governor (eparch) and consul (parochi). At first, the bishop of a metropoly — capital of a province — was called the "primary" bishop of the district (Apostolic Rule 34), but soon began to be called metropolitan in the East. The Council of Sardica, held in 347, coined a new title, "exarch of a province", synonymous to the title of metropolitan. "But the role and importance of the exarch grew rapidly, eventually to occupy an intermediate position between metropolitan and patriarch".

This historico-canonical reference, supplied by the author in the second chapter, is perceived as a competent and objective description. However, his further discourses are bewildering. Thus, the author states that the Fathers of the 1st Ecumenical Council, who recognized the administrative "regimes" of the Alexandrian and Antiochene Churches, "insisted also on the primacy of the Churches in the dioceses of Asea, Pontus and Thrace". And further: "In the epoch of the Nicaea Council these metropolitans were absolutely autonomous and independent, enjoying the same rights and privileges as the bishops of Rome, Alexandria and Antioch." What strikes the eye here in the first place is the internal contradiction. If the Churches of the aforesaid dioceses really enjoyed the same rights as the Churches of the most ancient sees, then the only thing that remained for the Council to do was testify or legalize this rather than insist. But if it had to insist, it means that they did not enjoy the same rights. The Council's decisions clearly say about the privileges-enjoyed by the bishops of Rome, Alexandria, Antioch (Rule 6) and about the honour of the Bishop of Jerusalem

(Rule 7). Why didn't the Rules mention the bishops of the dioceses whose primacy had to be upheld? It would be stretching things a bit too far to regard the words contained in Rule 6: "... the advantages enjoyed by the Churches shall remain in other regions as well", as reference to Asea, Pontus and Thrace. Even if we are to understand this statement in the light of Rule 2 of the 2nd Ecumenical Council, where these dioceses are named, there will still be room for doubt. The Fathers could mean by "other regions" also the regions of North Africa (Carthage) or Northern Italy (Milan). In a word, there is no reason either to deny that in their decisions the Fathers of the 1st Ecumenical Council had in mind "the advantages enjoyed by the Churches" in Asea, Pontus and Thrace, or assert this, particularly as resolutely as the author does.

In the third chapter Metropolitan Maximos draws the reader's attention to the facts and circumstances which promoted the elevation of the Bishop of Constantinople, namely: his position as the metropolitan bishop; his being a mediator between the emperor and the bishops who came to the capital on business; the existence, under him, of the "standing synod" in Constantinople, which enhanced the prestige of the metropolitan bishop over other hierarchs; the personal authority enjoyed by outstanding bishops of Constantinople, such as St. John Chrysostom, for example.

In other words, the author seeks to demonstrate that starting from the 4th century, Constantinople becomes not only the political centre of the empire, but also a new centre of the "Churches of the Eastern state", "the first centre of the Catholic Church of the Greek East", a "spiritual centre", etc. There is nothing new in these allegations, but in his efforts to substantiate them the author often adduces facts of a dubious nature or gives an arbitrary interpretation to them. Thus, Metropolitan Maximos states that St. Gregory of Nazianzus allegedly said: "He (St. Gregory.— *K. S.* ) considers her (the Church of Constantinople.— *K. S.*) to be the second flame on earth, which shines in the heart of the new Eastern state". I have not found anything of this kind in the writings of St. Gregory. The work, to which the author refers, contains the saintly archpriest's very commendatory remarks with regard to the Church of Constantinople, but these are of a different nature: he refers to her as a "pious throne" and a "venerable throne".

In 394, a Local Council, chaired by Bishop Nectarius of Constantinople, was held in Constantinople with the participation of a number of bishops, including the Bishops Feofil of Alexandria, and Flavian of Antioch. This event is treated by the author as the first instance of the realization of the "primacy" of Constantinople's authority and the consolidation of the order established by Rule 3 of the 2nd Ecumenical Council. But a different interpretation is also possible; first, the Council was held within the scope of Nectarius's jurisdiction, and he chaired it as the ruling

bishop; second, he had been given priority of honour over other Eastern hierarchs at the 2nd Ecumenical Council. The author also attributes to St. John Chrysostom equal authority over both the dioceses of Pontus, Asea and Thrace and the "barbaric" countries, outside the Byzantine Empire. But the term "barbaric" countries should be understood as standing for only those peoples which were converted to Christianity thanks to the saintly man's missionary efforts. The author himself says that "St. John Chrysostom attached tremendous importance to his missionary labours in the barbaric countries".

Metropolitan Maximos' further discourses provoke new objections.

Comparing Rule 7 of the 1st Ecumenical Council with Rule 3 of the 2nd Ecumenical Council, and "interpreting" the words contained in Rule 7 "the order of honour" (in Slavonic: "succession of honour") and in Rule 3 — "primacy of honour" (in Slavonic: "advantage or priority of honour"), the author perceives a substantial difference: in the first case he implies the granting to Jerusalem of honour alone (without freeing it from the jurisdiction of Caesarea of Palestine), and in the second, the granting of authority to Constantinople (i. e. removing it from Heracleum's jurisdiction). Tendentiousness is quite obvious here.

Explaining Rule 2 of the 2nd Ecumenical Council, Metropolitan Maximos justly notes that it was spearheaded against the Bishop of Alexandria who laid claim to the authority outside his diocese, and, in particular, interfered into Constantinople's affairs, which was anticanonical, of course. But the author approaches the Bishop of Constantinople with a different yardstick. "Whenever the needs of the Church required it," he writes, "whether he was invited or acted on his own initiative, he interfered not only in the affairs of the three dioceses: of Pontus, Asea and Thrace, but also in the affairs of the three patriarchal sees."

It is noteworthy that sometimes the arguments the author used to support his theory acquired an opposite meaning. Thus, for instance, emphasizing Constantinople's exclusive position, the author recalls the case when the Synod of Constantinople demanded, with the emperor's consent, that two opponents—Cyril of Alexandria and John of Antioch — should arrive to Nicomedia for reconciliation. But this meeting never took place, which means that the Eastern hierarchs upheld their independence, in spite of the coordinated actions and steps taken by the emperor and the metropolitan bishop.

As for the actions of the Constantinople Synod, which, as Metropolitan Maximos said, "enhanced the prestige of the metropolitan bishop in the eyes of those who approached him", we must state the following. According to ancient church rules (see: Apostolic Rule 34 and Rule 9 of the Antiochene Council), a bishop, even if he enjoys privileges or is a "ruling" bishop, is obliged to decide affairs not individually, but together with other bishops. The Bishop of Constantinople, who had no metropolitan



district of his own, and could not convene diocesan councils, began to hold sittings of the so-called *Synodos endimus*, i. e., domestic, local Synod, consisting of bishops from various localities who happened to be in Constantinople on church business at the time. And as the bishops who made up these synods came from different dioceses, the matters they considered were most varied. They "assumed very extensive powers. The Fathers of the Council were surprised to learn that, following this custom, Anatolius of Constantinople accepted for consideration the case involving bishops Photius of Tyre and Eustathius of Virit who were under the Archbishop of Antioch's jurisdiction, and settled it".

The fourth chapter of Metropolitan Maximos' book interprets canonical decisions of the 4th Ecumenical Council. The author maintains that in accordance with these decisions, Constantinople becomes in the East an arbiter in disputes arising in the regions "subordinated to other sees", the hope and support for the Eastern Churches. Thus, he asserts that the expression "exarchs of the great region" used in Rules 9 and 17, implies "those who are later to be called Patriarchs, rather than metropolitans of diocesan regions". The Bishop of Constantinople was also allowed to "establish stauropegion churches in regions subordinated to other sees, where churches were not yet consecrated".

However, church historians have not yet come to one opinion with regard to the interpretation of the expression "exarch of the great region". Some (Balsamon and others) see in an exarch a future patriarch, while others (Sonara and others) — a metropolitan. I think that the latter are right. This is borne out by an analysis of Rule 28 of the same Council in its conjunction with Rules 9 and 17, which do not say the exarchs of which "great regions" are implied.

Rule 28 says in explicit terms: of the regions of Pontus, Asea and Thrace. By this addition and explanation the Fathers of the Council forestalled possible misunderstandings. On the other hand, it is precisely the dioceses of Pontus, Asea and Thrace that at the time of the 4th Ecumenical Council were known as church centres. Some time earlier the fourth church centre — the Eastern Diocese—had begun to take shape. It so happened that within the precincts of the latter diocese there eventually appeared the Jerusalem Patriarchate. At the same time, if the word "exarchs" stands for "Patriarchs", then we should also have in mind the Pope of Rome, because none of these two Rules (9 and 17) contains references to the Western Church. Finally, the canons resolutely forbid bishops to interfere in the affairs of the Church outside the boundaries of their regions (see: Apostolic Rules 34 and 35; Rule 6 of the 1st Ecumenical Council, Rule 2 of the 2nd Ecumenical Council, Rules 20 and 39 of the 6th Ecumenical Council, Rule 9 of the Antiochene Council, Rules 3 and 11 of the Sardes Council, etc.). Commenting on Rule 12 of the Antiochene Council, Balsamon says that Patriarchs' decisions are not subject to appeals.

As to the assertion concerning Constantinople's special privilege for "stauropegia", it should be noted that, as the author himself says, it is based not on canons, but "was confirmed by a long existing unwritten custom". Even if we assume that such custom did exist, it has been replaced by another, also "long-existing" custom: the Primate establishes stauropegia only within the precincts of his Church, or Patriarchate. Since the time when the Russian Church was given autocephaly, there has not been a single case of Constantinople establishing its "stauropegia" within her boundaries. This is also true of other Autocephalous Orthodox Churches. It is only in relations between the Churches of Constantinople and Greece in this sphere that "unwritten customs" still survive to a certain extent.

To substantiate his conclusions, the author refers to civil laws, but their role and significance become clear if one recalls the words of Act 4 of the 4th Ecumenical Council: "No rule shall have force against canons: let the Fathers' canons prevail".<sup>2</sup>

In the fifth chapter Metropolitan Maximos gives his definition of the canons and speaks of their function in the life of the Church. "Canons is a form in which the immutable essence of the Church is embodied in the changing conditions of history." Their function is to regulate "the life of the Church in her earthly aspect", express her "immutable essence in changing conditions", indicate the way "by which the eternal immutable essence of the Church should be expressed in the given situation". Canons are the creation of the Church and as such cannot stand "above the Church herself". "Therefore," the author concludes, "we can and must modify church laws, but only when they cease to serve their purpose, in other words, when they cease to express the life of the eternal truth." And this is what the Church did. Thus, by Rule 2, the 6th Ecumenical Council endorsed the canons of nine Local Councils, and by Rule 16 corrected Rule 15 of the Neocaesarea Council. But, as Metropolitan Filaret of Moscow rightly pointed out, this important work of altering canons should be "carried out with great caution and only when this is called for by an 'urgent need'". Ancient canons, the author points out, should be "used as the supreme model and as a key to understanding the spirit of church administration".

In the sixth chapter the author attempts to prove that Constantinople had special rights not only theoretically, but exercised them freely in church practice as well. Its essence can be expressed by the words of the author himself: "The Church of Constantinople has always lent assistance to Autocephalous Churches, sometimes of her own free will, and sometimes at requests of conflicting parties."

Metropolitan Maximos cites a number of instances of such "assistance".<sup>3</sup>

But in the facts he adduces one can hardly find the Churches' appeals to Constantinople. Instead, the author repeatedly stresses that the Patriarch of Constantinople is the lord of the entire Church (from

a letter sent by Patriarch Callistus I to the Patriarch of Tyrnovo in 1355), "the head not only of his close but also remote members and parts" (from the Act of the election of Matthew as Patriarch of Alexandria under Patriarch Paisius II in 1746)<sup>4</sup>, that the "general concern and supervision over all Churches" is allegedly entrusted to him (from the Act of the election of Daniel to the Antiochene throne under Patriarch Samuel in 1767), etc. There is only one direct documentary evidence to the effect that the Antiochene Church herself approached Constantinople with a request to help solve internal problems. I quote the author: "In 1859, after Patriarch Methodius' death, the written request of the Antiochene clergy to the Ecumenical See contained the words: 'We ask the Synod of the Patriarch of Constantinople to elect for us a Patriarch from among the clergy of the Ottoman capital'". But this evidence, too, is open to doubt. Its content suggests that the "request" was compiled in Constantinople and imposed on Antioch.

The author's understanding of relationships between Constantinople and the Russian Orthodox Church is a graphic example of his misinterpretation of facts. He writes that until 1453, although the "Metropolitan of Russia exercised almost patriarchal authority, in difficult cases he turned to Constantinople", and then he quotes such requests. He alleges that it is only the difficulties which arose after 1453, in particular, the "caesaropapism of Moscow rulers", that prevented the Russian Church to "turn to Constantinople for assistance more often", and only the Kiev Metropolitanate continued to obey it.

The way the author handles the facts is surprising, to say the least. He should know, of course, that till 1448, the Russian Church depended on Constantinople, and the Kiev Metropolitanate continued to be dependent on it till 1686. It is not "caesaropapism" but the proclamation of autocephaly of the Russian Orthodox Church that was the reason for a change in relations between the two Churches.

The author accuses the Local Orthodox Churches of racism, which is also absolutely unacceptable. If some Churches were called after corresponding nationalities, this in no way testifies to racism. The best example is the Russian Orthodox Church, which is a multinational Church.

The censure of the church organization on the national principle ("philetism") by the Constantinople Council of 1872, mentioned by the author, is of local significance—for Constantinople. The Orthodox Plenitude did not accept this Council's decisions. Patriarch Cyril II of Jerusalem refused point-blank to recognize these decisions as just. The bishops of the Antiochene Church (of Arab origin) qualified their Patriarch's signature on the Acts of the Council as an "expression of his personal opinion, rather than that of the entire Antiochene Church".<sup>5</sup>

However, judging from the author's further discourses, he shows interest in racism inasmuch as it is linked to the problem of diaspora, which, in

his opinion, should be subordinate to Constantinople alone. "The accent on the racial element," he says, "led to the basic problem—the worldwide Orthodox diaspora."

The issue of diaspora remains a problem, indeed, but it was not racism that called it to existence. The emergence of the Orthodox diaspora is a result of migrations caused by the world wars and other circumstances. It is only natural that the worshippers, who found themselves abroad, should retain their links with the Mother-Church and observe the rites they got accustomed to. The question of the church subordination of the Orthodox diaspora can only be decided by a Pan-Orthodox Council.

As for the present century, in this period the Constantinople See has repeatedly acted not so much in the spirit of canons as in line with its claims for a special role in the Ecumenical Church.

The Primates of Autocephalous Churches have addressed Constantinople on more than one occasion, but the character of these requests had nothing to do with what Metropolitan Maximos writes on this score. For instance, His Holiness Patriarch Tikhon informed the Ecumenical Patriarch of changes in the Russian Church, expressed regret over the separation of the Georgian Church and asked for support. The Georgian Church also approached Constantinople, but with the request to bless the autocephaly. As is always the case with the newly-elected Primates, Patriarch Tikhon informed Constantinople of his enthronization, and other events in the life of the Russian Church, so that the latter should not commit any anti-canonical actions due to the lack of information or misinformation. The Georgian Church turned to Constantinople because she had found herself separated from the Russian Orthodox Church.

In 1922-1923, both the Patriarch and "The Living Church" turned to the Ecumenical Patriarch for help for similar reasons, but "The Living Church" was a schismatic formation bordering on heresy, and the canons' verdict passed on schismatics is severe.

The Ukrainian Diocese in the Soviet Union also turned to Constantinople, but this fact, too, was not to the benefit of the Ecumenical Patriarch.

The Churches of Finland, Estonia, Poland, Czechoslovakia and Albania approached the Ecumenical Patriarch with requests to legalize their position. The Orthodox worshippers in Finland should have been under the jurisdiction of the Russian Mother-Church by right, because the entire history of Orthodoxy in Finland from the 10th century to the 1920s has been indissolubly linked with our Church. In 1921, Patriarch Tikhon granted autonomy to the Finnish Church. This notwithstanding, Patriarch Meletios, acting anticanonically, placed her under his jurisdiction, and in 1923 proclaimed her autonomy. In 1923, he did the same with regard to the Estonian Archbishopric, which in 1921 had been granted autonomy by an ukase of His Holiness Patriarch Tikhon: till 1918, Estonian parishes were part of the Pskov Diocese and the Revel Vicariate.



The fact that in 1924 the Polish Church was granted autocephaly in violation of the canons was recognized by the Polish Orthodox worshippers themselves, who in 1948 repented of this before the Mother-Church.

A part of the Orthodox Czech community approached Patriarch Meletios with a request to designate a bishop to them. In spite of the fact that Czechoslovakia was actually under Serbian jurisdiction, in 1923 Patriarch Meletios consecrated Savvaty "Archbishop of Prague and All Czechoslovakia". As a result, two church jurisdictions were formed in Bohemia. The split introduced into the life of the nascent Czech Orthodox Church brought nothing but harm to Orthodoxy.

The only legitimate action of Constantinople, mentioned by the author, were the decisions on the Church of Albania—first the censure of the illegal, self-styled autocephaly (1929) and then the granting of a canonical one (1937). In the course of the last two centuries the Orthodox Church in Albania was under the jurisdiction of Constantinople, and the latter had by right the authority to grant her independence.

In 1933, the Antiochene Church turned to the Ecumenical Patriarch for help. It was a difficult period for the Church, her throne being occupied by two Patriarchs simultaneously: Alexander III in Damascus and Arseny in Latakia. Indeed, there is nothing special in the fact that, experiencing difficulties, Antioch sought support from the Constantinople Church and the latter granted it. This can only serve as evidence that the spirit of brotherhood and love lives on in relations between the Local Churches.

In 1933, 1946 and 1947, the Church of Cyprus asked for help and got it from Constantinople. These years were difficult for the Cyprus Church, too. As a result of the rapacious activity of the colonizers, only one metropolitan was left on the island—Metropolitan Leonty of Paphos. Metropolitan Nikodim of Citium and Macarius of Cyrene were in exile. Archbishop Cyril II died in 1933. It was only natural for the Church of Cyprus to appeal to Constantinople Church leaders, and the latter responded to this appeal. "The moral duty of each of the Autocephalous Churches to show concern for needy Churches undoubtedly rests, above all, with the first of them," wrote Metropolitan Sergy of Nizhny Novgorod, Deputy Patriarchal Locum Tenens (later Patriarch) to Patriarch Photios II on October 15, 1931. "However, this primacy in duty does not entitle the Primate of the oldest Church to any directorial actions with regard to another Autocephalous Church."<sup>6</sup>

To support his theory Metropolitan Maximos further says that the "Ecumenical throne expressed the spirit of Orthodoxy", referring to two documents: the 1902 "General Letter" by Patriarch Jehoiakim III and the 1920 "Synodal "General Letter" to the Churches of Christ Everywhere".

The first document was a truly fraternal request of

Patriarch Jehoiakim, resulting in an exchange between the Church of Constantinople and some other Churches (with the Russian Church it was a double exchange), which in the early 20th century testified to the desire to smooth over contradictions in relationships between the Orthodox Local Churches and to develop contacts on the basis of love, brotherhood and likemindedness. But the second document was the sign of a new stage in relations between Constantinople and the Local Churches. The very first lines of the encyclic stated that Constantinople considered rapprochement and intercourse between the Christian Churches possible in the presence of dogmatic differences. To achieve the desired rapprochement it is enough to stop proselytism and kindle mutual love. In the end the encyclic expressed confidence that all Churches would agree with Constantinople's opinion. The principal shortcoming of the encyclic was that it contained confessional proposals drafted without a preliminary agreement with other Churches but presented as though adopted by entire Orthodoxy. This was Constantinople's first attempt in the 20th century to substitute itself for the entire Orthodox Church. The encyclic contradicts the spirit of the established church practice, in particular, the practice of the beginning of this century.

Metropolitan Maximos also draws the reader's attention to the fact that in 1923, Patriarch Meletios IV convened a "Pan-Orthodox Conference" in Constantinople. The very title of the conference he cites is inaccurate: it was not Pan-Orthodox. Taking part in it were only representatives of the Constantinople, Serbian, Romanian, and Greek Churches, and the Church of Cyprus. The Conference's decisions (on correcting the Julian Calendar, and second marriage of widowed priests and deacons) were not accepted by the Orthodox Plenitude. The Patriarchs of Alexandria, Antioch and Jerusalem unequivocally declared that the conference was ill-timed and rejected its decisions as "running counter to the accepted practice, tradition and teaching of the Holy Mother-Church".

The author gives the Ecumenical Throne the credit of putting an end to the Bulgarian schism in 1945 by Patriarch Benjamin I. To be sure, this was an act of fraternal love. Yet it should have been said that it was prepared with an active participation of the Russian Church. At the same time, Constantinople hardly has the right to "boast" of this act, because it is responsible for the emergence of this schism. If, instead of proclaiming the Bulgarian Church as schismatic in 1872, the Ecumenical See had had the love to bless the re-established Church for her salvific mission, then in the past and present centuries the true worshippers would have regarded this as a truly Christian act. And then, one would have more grounds than the author of the book to say: "Over the centuries, the Constantinople Church has been showing herself as the Mother of Churches, particularly of the Balkan peoples."

Finally, Metropolitan Maximos reminds us that Constantinople convened four Pan-Orthodox Conferences (in 1961, 1963, 1964, and 1968), which adopted important decisions. Well, the initiative deserves gratitude. Only let it stem from the feeling of brotherhood, from the interests of the Church, in agreement with all Local Orthodox Churches and not be used for self-glorification or, what is worse still, for substantiating the haughty thought about the primary administrative position in the Ecumenical Orthodox Church.

In conclusion the author gives a brief account of how the "primate"—Metropolitan and Patriarch—gradually grew among bishops, and arrives at the

following conclusion: "It can be said that church history and canonical tradition recognize three stages of 'primacy': the primacy of Metropolitans, the primacy of Patriarchs or Heads of Autocephalous Churches, and the ecumenical 'primacy' of Rome and New Rome."

In conclusion I should like to say that the book by Metropolitan Maximos of Sardes is a major and serious work which required much time and thought on the part of the author. Unfortunately, it does not make a positive contribution to the spirit of brotherhood being cultivated among the Local Orthodox Churches, but, on the contrary, raises obstacles on the path of consolidating the unity of Holy Orthodoxy.

#### NOTES

<sup>1</sup> V. Bolotov. *Lektsii po Istorii Drevnei Tserkvi* (Lectures on the History of the Ancient Church). St. Petersburg, 1913, Vol. III, pp. 230-231.

<sup>2</sup> Deyania Vselenskikh Soborov. Kazan, 1865, Vol. IV, pp. 83-84.

<sup>3</sup> I should like to say, if only in a footnote, that if Metropolitan Maximos had been objective in his discourses on the "assistance", he would have recalled here the instances of real assistance extended to Constantinople by other Patriarchs. Thus, when the Constantinople Primate Nestorius fell into heresy, he was admonished by the Primates of the Alexandrian Church (St. Cyril) and of the Antiochene Church (John). The Patriarch of Alexandria, St. John the Merciful, did the same when he accused Patriarch Sergius of Constantinople of monothelitism.

<sup>4</sup> It is quite obvious who drafted this act of election. The real attitude of the Church of Alexandria to this kind of "assis-

tance" from Constantinople was graphically expressed in the following decision passed by the 1867 Alexandrian Council: "In accordance with the Divine and Holy Canons of the God-bearing Fathers of the One, Holy, Catholic and Apostolic Church, the Local Council in Egypt announces that the Patriarch of Constantinople does not enjoy any preferential rights over other Patriarchs, but is equal in dignity and honour to the rest of them, having no authority at all to interfere, outside the boundaries of his district, into their affairs." Quoted from Prof. S. Troitsky's article "How a Dispute Can Be Brought to an End" (*JMP*, 1950, No. 3, p. 51).

<sup>5</sup> G. Murkos. *Mnenie Pravoslavnykh Arabov o Greko-Bolgarskoi Raspre* (The Opinion of Orthodox Arabs about the Graeco-Bulgarian Strife). Moscow, 1880, p. 7.

<sup>6</sup> *JMP*, 1932, Nos. 7-8, p. 1.

K. SKURAT,  
Doctor of Church History



## Conference of the WCC Commission on World Mission and Evangelism

### Message from His Holiness Patriarch PIMEN to the Participants in the Conference

Brothers and sisters beloved in the Lord!

Our Lord Jesus Christ, *Whom the Father hath sanctified, and sent into the world* (Jn. 10.36) with the good tidings of salvation, entrusted His Church with the apostolic service of preaching the Gospel and Christian witness *unto the utmost part of the earth* (Acts 1.8). The World Council of Churches has entrusted the promotion of this holy task to the Commission on World Mission and Evangelism.

Overcoming space and historical epochs, the living word of the Gospel paves for itself the road to human hearts in the context of diverse conditions under which peoples of all times and of all nationalities live. Our age also has its specific features. It is characterized by unusually powerful dynamic processes in all spheres of human activity, thinking and morals. Under these circumstances, an ecumenical pooling of missionary efforts, a unity in preaching good tidings, an analysis of the situation in the modern world and choosing priority methods and trends of the Christian mission are of special importance.

In the hope that the present conference will make a sizeable contribution to the sacred cause of serving Christ and the world being saved by Him, I address you, on behalf of the hierarchs, clergy and laity of the Russian Orthodox Church, with the words of heartfelt greetings and prayerful wishes of God's omnipotent help in your forthcoming labours to sow the word of God in the field of Christ.

*Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ* (Gal. 1.3).

PIMEN, Patriarch of Moscow and All Russia

Moscow, May 19, 1989

### Letter from the Orthodox Participants to the WCC Conference

Dear Brothers and Sisters,

We, the Orthodox participants in this Conference, men and women from Orthodox Churches throughout the world, unanimously express to you the joy and happiness we have experienced during our participation in this gathering, which allowed us all the opportunity to deepen our understanding of evangelism and mission in Christ's way.

We wholeheartedly thank all those who have laboured to make this Conference a significant ecumenical event.

We wish, however, to draw your attention to some major concerns:

We have noticed that in some conference documents and in worship services there has been a distortion of the constitutional basis of the World Council of Churches and of some fundamental tenets of our common faith.

Faith in the Triune God constitutes the basis of the World Council of Churches. The confession of the holy name of the Father, the divinity of the Son and the existence of the Holy Spirit as an hypostasis (person) and their unity in the divine essence of God is the fundamental presupposition of the participation of the Orthodox Churches in the World Council of Churches.

We, unequivocally, affirm that Jesus Christ is our God and Saviour. *He is the way, the truth and the life* (Jn. 14. 6). He is the One Who saves us and leads us to unity.

We cannot accept any tampering with the language of the Bible or any attempts to re-write it, or make it conform to the beliefs or ideology of any particular culture, denomination or movement.

While the issue of the fuller participation of women in the life of the Church should be a subject of study in the World Council of Churches, their ordination to priesthood is not, for us, a subject to debate, since it is contrary to the Christology, Ecclesiology, Tradition and practice of the Early Church.

We submit this consideration in a spirit of love, for the sake of the integrity of our Christian fellowship and of our unhindered ecumenical involvement in the World Council of Churches.

San Antonio, Texas,  
May 31, 1989

*The Orthodox Participants*

## Message of the Participants in the Conference

In the name of the Triune God, Creator of heaven and earth, Saviour and Comforter, people gathered from all parts of the world in San Antonio, Texas, USA, at a World Mission and Evangelism Conference of the World Council of Churches, under the theme "Your Will Be Done. Mission in Christ's Way".

The two most significant trends of this conference were the spirit of universality (catholicity) of the gathering, and its concern for the fullness of the Gospel, namely: to hold in creative tension spiritual and material needs, prayer and action, evangelism and social responsibility, dialogue and witness, power and vulnerability, local and universal.

Mirror of that diversity, San Antonio is a multicultural city where many strands meet, clash and intermingle: Hispanic, Anglo-Saxon, Black, Indigenous Peoples, others.

In this context, the gathered people looked ahead to 1992, the 500th anniversary of the conquest of the Americas, a time when the Gospel Message was brought to these lands under the auspices of colonial powers, which often distorted Christian love with violence and oppression.

The heirs and survivors of the indigenous people recall this date with bitterness. This past cannot be undone, but reparation must be done to redeem the future, and the hands of all people must join to weave a new world community.

Concerned with the discernment of the Will of God in today's world, the representatives of the Churches gathered in San Antonio, and spoke about shared signs of hope and renewal. They celebrated the new opportunity for religious expression in many Socialist countries.

They realized that the Holy Spirit, Spirit of Truth, Freedom, Communion and Justice is at work today in different parts of the world.

Communities, and even entire nations, in unexpected ways, are involved in self-examination, repentance, renewal and struggle for justice, turning to the Living God, stressing the infinite value of human dignity, and turning to one another to make peace.

For all this, we rejoice in the Spirit; we thank the Living God, and in these signs we hear a new call to faith, and see a new challenge for mission and evangelism.

At the same time, Christ is still suffering

in many parts of the world, and is waiting for our concrete response: solidarity and action.

We have heard many voices of anguish and pain: voices of poor and oppressed peoples, voices of women who suffer discrimination, voices of youth challenging injustice in Church and society, voices of children who suffer innocently in body, mind and spirit, voices of victims of foreign intervention and militarism, voices of those who are discriminated against and violated because of race, voices of those who are being destroyed by nuclear abuse, voices of peoples suffocating under the burden of external debt, voices of indigenous peoples yearning for self-determination, voices of refugees and displaced persons, voices of hunger for food and for meaning in life, voices of anger at blatant violation of human rights, voices of longing for liberation and justice, voices of solidarity in the quest for a new human community.

We also heard of the voiceless suffering of religious communities whose right to exist is denied constitutionally, as is the case in Albania.

In the study of Holy Scripture, in worship and prayer, in self-examination and penitence, we have sensed anew the urgent voice of God calling us to love mercy, to act justly and to walk humbly with our God.

This is a time for repentance, to make reparation, to turn to the Living God. Judgment begins in the household of God. In faithfulness to God's will, it is time for a new commitment to a mission in Christ's Way, and prayer, witness and action, in the power of the Holy Spirit.

God calls us Christians everywhere to join in proclaiming the good news of God's redeeming love in Jesus Christ; acting in solidarity with those who suffer and struggle for justice and human dignity; sharing justly the earth's resources; bearing witness to the Gospel through renewed communities in mission.

To those who hear or experience a twisted or partial Gospel, or no Gospel at all: Mission in Christ's Way calls us by deed and word to share the wholeness of the Gospel, the love of God revealed in the incarnate Word, Jesus Christ.

To churches and nations where divisions, barriers and enmities prevail: Mission in Christ's Way calls us to strive for unity with justice as a basis for effective mission.



To peoples of wonderfully diverse cultures across the earth: Mission in Christ's Way calls us to extend understanding and respect, relating the Gospel of Christ to these cultures with sensitivity.

To persons of other religious faiths of the world: Mission in Christ's Way calls us to listen to and respect their beliefs, witness our faith to them in word and deed, seek with them for peace and justice.

To young people and all those resisting injustice and war, facing repression and death: Mission in Christ's Way calls us to solidarity in the struggle for life, turning hopelessness into strength.

To those whose land and livelihood are taken away, despoiled or polluted: Mission in Christ's

Way calls us to resist all that violates human rights; that basic justice may extend to all.

To those who suffer and whose life is threatened, exploited, shattered or oppressed: Mission in Christ's Way calls us to commit all in our power to defend life in all its fullness and self-determination for every human being, community and nation.

Proclamation of the Kingdom, and of hope for the whole creation, of a Mission in Christ's Way is not just an affirmation, but a way of life. We are called to concrete acts of faithfulness, a living expression of the prayer that Christ taught us: *Your Will Be Done*.

## Mission in Christ's Way

"Your Will Be Done. Mission in Christ's Way" was the main theme of the WCC Conference on Mission and Evangelism held at the Trinity University in the town of San Antonio, Texas (USA) between May 22 and June 1, 1989.

Taking part in the work of the conference was a delegation of the Russian Orthodox Church, consisting of: Archbishop Makary of Ivano-Frankovsk and Kolo-myia (head of the delegation), Archbishop Sergy of Solnechnogorsk, representative of the Russian Orthodox Church at the WCC; Archimandrite Prof. Platon, Secretary of the MTA Council; Archimandrite Iannuary, docent at the LTA; Hegumen Irinarkh, consultant at the Department of External Church Relations of the Moscow Patriarchate; Protodeacon Vladimir Nazarkin, staff member of the DECR; V. Ovsyannikov, staff member of the Publishing Department of the Moscow Patriarchate; O. Ganaba, O. Nevskaya, L. Tkachuk, staff members of the DECR.

On May 21, in the evening, the delegation arrived in New York. On the following day, the feast of the Translation of the Relics of St. Nicholas the Miracle-Worker, members of the delegation prayed at Divine Liturgy in St. Nicholas' Cathedral in New York. The Liturgy was celebrated by Archbishop Kliment of Serpukhov, Superintendent Dean of the Patriarchal Parishes in the USA,

assisted by Archpriest Gennady Dzichkovsky, dean of the cathedral, and Protodeacon Vladimir Nazarkin. After the Liturgy Archbishop Makary warmly congratulated His Grace Kliment on the Patriarchal award—the dignity of archbishop, and presented a panagia to him as a gift.

The conference was opened with a divine service on Monday evening, May 22.

During the work of the conference divine services were conducted in the university chapel after breakfast every day, with the exception of two days: Thursday, May 25, when a divine service "Walking the way of the cross" was conducted on the university grounds in solidarity with those who suffer, and on Sunday, May 28, when the conference participants visited local Churches where they attended divine services.

The conference's work proceeded at plenary sessions, in four sections and subsections, in 40 Bible study groups (the Gospel according to St. Luke). Various undertakings were arranged both within and outside the framework of the conference programme. A youth conference was also held.

This was the tenth conference convened within the framework of the WCC Commission on Mission and Evangelism. The first one took place in Edinburgh (Scotland) in 1910 and, as is known, marked the beginning of the mo-

dern ecumenical movement. The preceding conference was held in Melbourne (Australia) in 1980. The USA played host to such conference for the first time. Taking part in its work were nearly 800 people.

The themes of the conference's sections were: "Turning to the Living God", "Participating in Suffering and Struggle", "The Earth Is of the Lord", "Towards Renewed Communities in Mission". Subthemes: "Popular Religiosity", "Christians Crossing Frontiers", "International Mission Structures". As the conference emphasized, the key issue now is a search for God's will today. There is no mission without God's help.

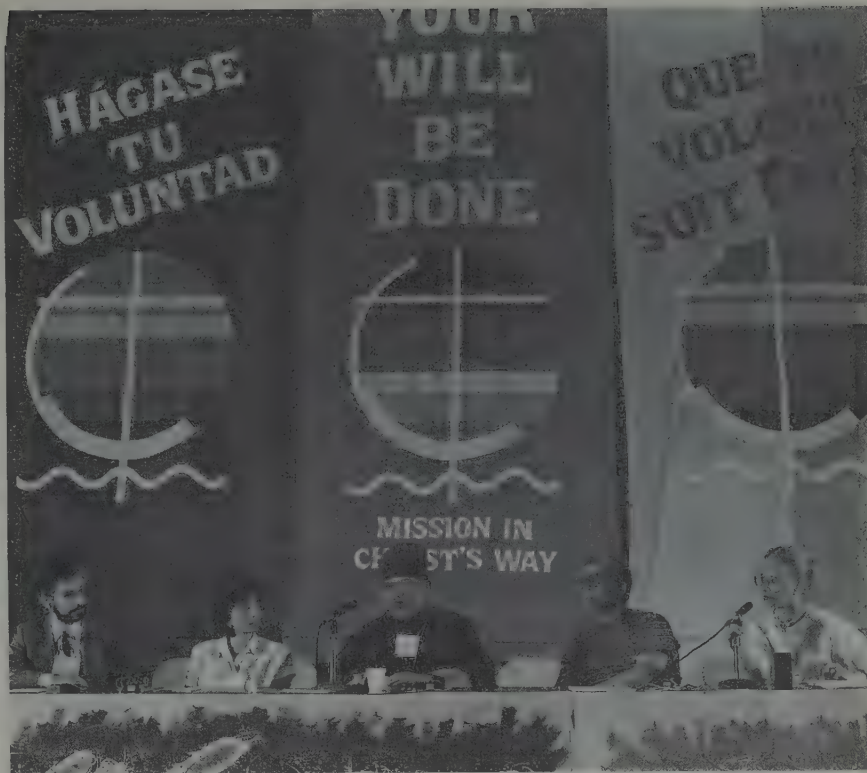
The main papers were presented by the heads of the "World Mission and Evangelism Commission": director, the Rev. Dr. Eugene L. Stockwell (Methodist Church, USA), and moderator, Bishop Anastasios of Androussa (Orthodox Church of Hellas, Greece), and also the Rev. Dr. Emilio Castro (Methodist Church, Uruguay).

Dr. Eugene L. Stockwell pointed to four basic elements in the Commission's activity: the relation of unity and mission; the Gospel and culture; Christian relationship to people of other religious faiths; the defence of life, that is, protection of the "sacred gift of life", as this was formulated at the 1982 World Conference in Moscow. The author of the paper noted

a special significance of local communities and the role of their ecumenical efforts. The activity of local communities can be more effective than pious statements made at conferences. At all levels, their mission should mean not words alone, or the numerical growth, but spiritual depth, the need to experience the feeling of repentance, and far from all communities can be said to follow "Christ's way".

Bishop Anastasios clearly expressed the main idea of his paper: the Cross of Christ should be in the centre of all reflections on the mission of the Church, because a Christian's life is perception of the mystery of the Cross of Christ and overcoming, with the help of the Cross, self-adoration, egoism, social seclusion and narrow-mindedness. The true, holy humility consists in the readiness to offer the ultimate sacrifice, and it constitutes the mysterious force of the Christian mission. Human pride in all its manifestations and at all levels poisons and destroys the life of both small and great communities. The Cross of Christ, suffering, compassion and love—this can revitalize and renovate man's life and provide effective assistance to the poor and afflicted. Sharing in the life in Christ Risen, and living by the will of God the Father, prompted by the Holy Spirit, we shall have the decisive say and play the decisive role in laying the road to be followed by mankind. Therein lies our hope: *Your will be done!*

Dr. Emilio Castro set forth his ideas on the theme of the conference. He pointed out that the mission in Christ's way is a genuflecting mission—realization of God's presence, a grateful reflection on life, death and the Resurrection of our Lord Jesus Christ, affirmation and re-establishment of the freedom granted to all creatures. The mission in Christ's way should begin with those who stand at the brink of society, who are poor and who suffer, those who are called the victims of society. The Church does not and should not possess political power. Her mission is that of reconciliation. The Church



Archbishop Makary of Ivano-Frankovsk and Kolomyia answering journalists' questions

should make a choice in favour of the oppressed, even if this would lead to a conflict.

The conference voiced the need for repentance in the life of the modern world. It was particularly interesting to hear this from young conference participants: young people stressed that the term "repentance" had disappeared from the lexicon of many sections of society.

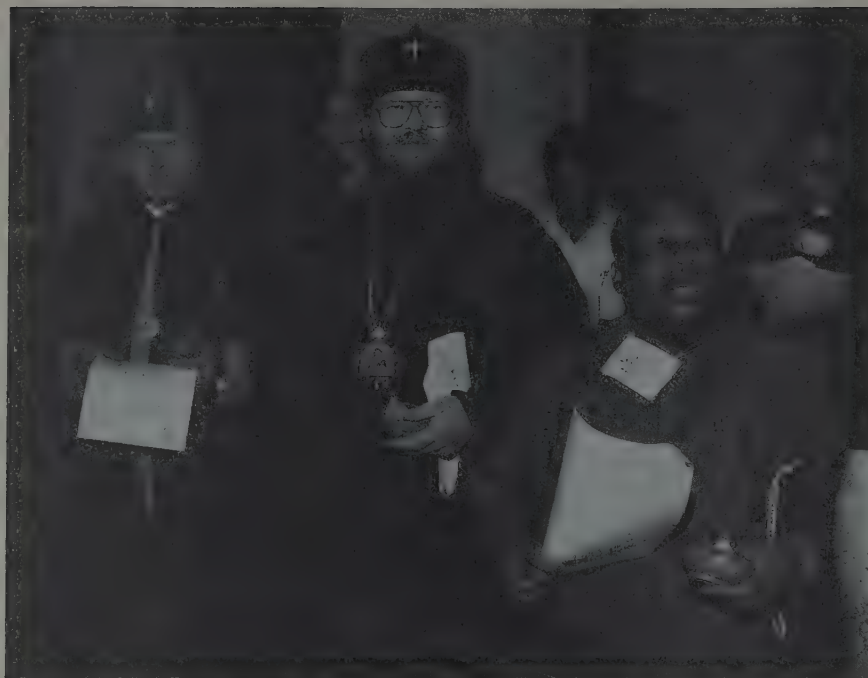
Issue No. 6 of the newspaper *By the Way* put out at the conference by the Department of Communication of the WCC, published an Address by Patriarch Pimen of Moscow and All Russia, to the participants in the conference. The Address was distributed in English translation with the appended Russian text.

The conference materials pointed to the aim of all debates and discussions: to share views and opinions, because its participants came from various countries, represent various Churches, nationalities, cultures, traditions and speak various languages. Situations in various countries and Churches are

also widely different now, and this is true not only of the problems of mission and evangelism. The conference is an excellent opportunity for each participant to express his opinion, and exchange the experience of serving in this or that Church. Members of the delegation of the Russian Orthodox Church commented on many questions of the mission, service, evangelism, and provided detailed information about mission in the Russian Orthodox Church, particularly today, about the new situation brought about by glasnost, perestroika and democratisation.

Archbishop Makary took part in a press conference held on May 25. He informed the audience of the current perestroika and democratisation processes in our country and said that new opportunities were opening up for mission and evangelism in the Churches in the Soviet Union, but this posed new problems to the Churches. Archbishop Makary replied to questions put by journalists. The press devoted considerable attention to Archbishop Makary's speech.





Archbishop Makary and Archbishop Sergy of Solnechnogorsk at an evening service in the university chapel

On the evening of May 25, a reception was held for conference participants and guests at the St. Sophia Church (Constantinople Patriarchate). It was arranged by local communities of the town of San Antonio, belonging to the Greek, Armenian, Coptic Churches and the Autocephalous Orthodox Church in America.

On May 28, the delegation of the Russian Orthodox Church visited the local community of St. Anthony (the Autocephalous Orthodox Church in America) and prayed at Divine Liturgy.

On May 29, Archbishops Makary and Sergy paid a visit to Roman Catholic Archbishop Patric F. Flores of San Antonio at his invitation.

On May 30, a meeting took place between representatives of the

Churches in the USA and the USSR. The Armenian Apostolic and the Georgian Orthodox Churches were also represented at this meeting. Such meetings have become traditional events during various conferences and ecumenical undertakings. They usually touch on the matters of concern to both the American and the Soviet side. Participants in the meeting pointed out that the Churches in the USA and the USSR had accumulated a vast experience in the field of cooperation. They were together and maintained close ties even at that difficult time when their governments did not understand each other. American participants in the meeting said that they thought highly about the processes of the current perestroika and the

changes in church life in the USSR.

All four sections presented to the conference final documents, summing up the discussion—the so-called Acts of Allegiance.

The Biblical groups also submitted their report.

The conference's main document was the Message to the Churches, Christians and worshippers all over the world.

Delegates from all Orthodox Churches expressed concern over some statements made at the conference. Many Protestant participants cast doubt on the value of salvation in Christ; they doubted whether Christ is the Centre of salvation; the issue of the so-called women's priesthood was raised insistently: there were obvious and serious departures from the traditional dogmatic propositions underlying the basis of the World Council of Churches; many passages in the Holy Scripture were given an arbitrary interpretation. For instance, commenting on the Evangelical words: *Blessed are the poor in spirit* (Mt. 5. 3), some conference participants omitted the word *spirit*, so as to make mission's accent on the poor, paupers, etc. The Orthodox participants laid down their point of view on a number of such issues in a special letter addressed to the conference and Dr. Emilio Castro, General Secretary of the World Council of Churches. This letter was read out at a plenary session held on May 31.

When the conference completed its work, Dr. Eugene Stockwell resigned from the post of director of the WCC Commission on Mission and Evangelism. Christopher Duraisingh has become its new director.

# The Visit of a Delegation of the World Alliance of the Reformed Churches to the Soviet Union

From April 10 to 18, 1989, at the invitation of the Moscow Patriarchate, a delegation of the World Alliance of the Reformed Churches (WARC) visited the USSR. The delegation included:

Bishop Dr. Karoly Toth, Vice-President of the WARC, Dr. Josef Hromadka, Moderator of the General Assembly of the Evangelical Church of Czech Brethren, Dr. Adriaan Kruijswijk, Secretary for Ecumenical Relations of the Reformed Church of the Netherlands, Rev. Dr. Seon-Von Park, Assistant General Secretary of the WARC, Rev. Roland Revet, Moderator of the Department for Cooperation and Witness of the WARC, Rev. Franz Schüle, Executive Secretary of the European Bureau of the Interchurch Aid in Switzerland, Dr. Zoltan Szucz, General Secretary of the Calvinist Synod of the United Church of Christ, Rev. Bertalan Tamas, Moderator of the Ecumenical Department of the Reformed Church in Hungary.

The delegation's aim was to further cooperation with the Russian Orthodox Church and to visit the Evangelical Reformed Church in Lithuania and the Reformed Church in Transcarpathia.

On April 11, the delegation was received by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate (DECRMP), who gave dinner in honour of the guests at his residence in Serebryany Bor. On April 12, at the DECRMP, the delegation met with the members of the Russian Orthodox Church, among whom were Bishop Vladimir of Podolsk, Deputy Head of the DECRMP; A. Buevsky, Executive Secretary of the DECRMP; G. Derevyanchenko, Assistant to the Head of the DECRMP; G. Skobei and Y. Chukalov—senior staff members of the DECRMP; Frs. Georgy Glushik and

Aleksandr Kozha, staff members of the DECRMP; and M. Voskresensky, interpreter of the DECRMP.

In the course of the talks the WARC delegation and representatives of the Russian Orthodox Church exchanged opinions concerning perspectives of the bilateral cooperation between the Russian Orthodox Church and the WARC. Particular attention was paid to the theological cooperation, both on the level of pan-Orthodox-Reformed dialogue, and on the level of contacts between the WARC and the Russian Orthodox Church, as well as contacts between local Reformed Churches and the Russian Orthodox Church. The continuation of the "Debrecen" theological dialogue was underlined as important, with the possible next meeting in 1990. Proposals concerning the theme for the future conversations were made.

In conclusion, the representatives of the Russian Orthodox Church and those of the WARC expressed their willingness to continue cooperation in the ecumenical and peace fields, and to make their contribution to the common Christian work, in particular, to the ecumenical commitment on justice, peace and the integrity of creation. The WARC delegation visited the Publishing Department of the Moscow Patriarchate, and had a talk with its head, Metropolitan Pitirim of Voloko-

lamsk and Yuriev. The members of the delegation were introduced to the publishing activities of the Moscow Patriarchate.

The same day, the guests paid a visit to the All-Union Council of the Evangelical Christians-Baptists.

On April 13, the WARC delegation was in Zagorsk and visited the Trinity-St. Sergy Lavra and the Moscow Theological Academy there.

The delegation of the WARC showed a great interest in the life and activities of the Russian Orthodox Church in the context of changes taking place in the life of the Soviet society. The WARC delegation informed the representatives of the Russian Orthodox Church about the forthcoming session of the General Council of the WARC which is scheduled to take place in Seoul, South Korea, in August 1989. The sides exchanged opinions concerning the preparations for the 7th Assembly of the WCC (Canberra, Australia, 1991). Both sides expressed hope that the visit of the WARC would promote the cooperation between the Russian Orthodox Church and the WARC.

The WARC delegation expressed a sincere gratitude to the Russian Orthodox Church for generous hospitality and attention, as well as for the ecumenical assistance in visiting the Reformed Churches in the USSR.



Representatives of the World Alliance of the Reformed Churches in the domestic chapel of the Publishing Department of the Moscow Patriarchate



# Cardinal Lustiger, the Archbishop of Paris, Visits the Soviet Union

From April 29 to May 8, 1989, at the invitation of the Moscow Patriarchate, Archbishop Jean-Marie of Paris, Cardinal Lustiger, was on a visit to the Soviet Union. The Cardinal was accompanied by the Rev. Bernard Dupire, Hieromonk Bernard Dupuy, Hieromonk Rene Marechal, the Rev. Pierre d'Ornelas and Yves Amant.

The visit of the French delegation started with Leningrad, where they arrived for celebrating the Easter according to the Eastern calendar. At the Leningrad International Airport Cardinal Lustiger was met by Metropolitan Aleksy of Leningrad and Novgorod and Bishop Prokl of Tikhvin together with a group of clergy from the Leningrad Diocese. Cardinal Lustiger said that his visit was intended as a pilgrimage to the holy places of the Russian Orthodox Church shortly after she had celebrated the millennium of her existence. The visit also envisaged an opportunity to pray together and to get acquainted with the life of the Churches in the Soviet Union. Extending his greetings, Metropolitan Aleksy stated that the Russian



Cardinal Lustiger speaking with metropolitans Filaret of Minsk and Byelorussia and Pitirim of Volokolamsk and Yuriev

Orthodox Church was happy to receive the high guest from France to share the joy in the Resurrected Lord with him and to pray jointly.

During the Easter celebration, the Cardinal and his party attended the divine service officiated by Metropolitan Aleksy at St. Nicholas' Cathedral. After the Divine Liturgy Metropolitan Aleksy extended a welcoming speech to the French guests; Cardinal Lustiger addressed the congregation with greetings.

Every day during his visit Cardinal Lustiger celebrated Mass in a Catholic church; he visited the Chapel of the Blessed Ksenia, attended the Easter Vespers at the church of the Leningrad Theological Academy and Seminary, after which he had a talk with the students and teachers.

On April 30, in the evening, Metropolitan Aleksy gave a reception in honour of the French guests. On May 1, Cardinal Lustiger attended the diocesan Easter meeting and the reception.

Cardinal Lustiger in the Trinity-St. Sergy Lavra

On May 2, at the invitation of the Roman Catholic Church of Latvia, the French delegation was in Riga enjoying the hospitality of Bishop Julian of Great Makriana Cardinal Vaivods. After the talk with Cardinal Vaivods, Cardinal Lustiger and his party together with Latvian Catholic hierarchs celebrated a Mass at the Riga Cathedral of St. Jacob which was attended by Metropolitan Leonid of Riga and Latvia. After the divine service, the guests visited the Riga Roman Catholic Theological Seminary where they were welcomed at a lunch by the Seminary's Rector Bishop Wilhelm Nuks. In the evening Cardinal Lustiger prayed at the divine service at the Trinity-St. Sergy Convent which was celebrated by Metropolitan Leonid, who offered his guests to share a meal after the service.

At the invitation of the Roman Catholic Church of Lithuania, Cardinal Lustiger together with his companions stayed on a visit in Vilnius and Kaunas on May 3 and 4. In Vilnius, Cardinal Lustiger led the divine service at the Roman





Cardinal Lustiger received by the Rector of the Moscow Theological Academy, Archbishop Aleksandr of Dmitrov. On the left—Bishop Vladimir of Podolsk

Catholic Cathedral Church of St. Stanislaw and visited a number of Roman Catholic and Orthodox churches. In the evening he prayed at the divine service celebrated by Bishop Antony of Vilnius and Lithuania.

On May 4, which marked the Feast of the Ascension according to the Western calendar, the delegation was in Kaunas. There, Cardinal Vincentas Sladkjavichus, Chairman of the Lithuanian Bishops' Conference, and Cardinal Jean-Marie Lustiger with the assistance of the Lithuanian episcopate celebrated a Mass at the Cathedral of Sts. Peter and Paul. Then, at the Kaunas Catholic Seminary there was offered a lunch after which a meeting took place between the visitors and the students and teachers of the seminary. The French guests accompanied by Bishop Antony paid a visit to the Annunciation Cathedral of Kaunas.

On May 5, Cardinal Lustiger and his party arrived in Moscow, where at the Byelorussian Railway Station they were met by Metropo-

Metropolitan Yuvenaly of Krutitsy and Kolomna, Cardinal Lustiger and the persons accompanying them in the Novodevichy Convent

litan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, Bishop Vladimir of Podolsk, Deputy Head of the DECR, a group of the clergy and staff members of the Department of External Church Relations.

The Cardinal's acquaintance with Moscow started with his visit to the Church of Resurrection in Sokolniki where a moleben was

conducted in front of the Moscow shrine—the Iberian Icon of the Mother of God, after which the whole group started for the Patriarchal Cathedral of the Epiphany. There, the Cardinal was welcomed, on behalf of His Holiness, by the rector of the cathedral Protopresbyter Matfei Stadnyuk. The guests paid tribute to the holy relics of Metropolitan Aleksy of Moscow and to the Kazan Icon of the Mother of God.

At the holy gates of St. Daniel's Monastery the guests were met by the father superior of the monastery together with the brethren. Archimandrite Tikhon, St. Daniel's Monastery father superior introduced them to the history and present-day situation of the monastery. At the Department of External Church Relations, Cardinal Lustiger met some members of the staff of the department and the brethren of the monastery. During the meeting, Cardinal Lustiger presented "Sources Chrétiennes" to the Synodal Library.

Cardinal Lustiger visited the Publishing Department of the Moscow Patriarchate and had a talk with its Head, Metropolitan Pitirim of Volokolamsk and Yuriev, about the activities of the Department.

The evening Mass was celebrated by Cardinal Lustiger at the





Catholic chapel for the diplomatic corps in the Kutuzovsky Prospekt.

On May 6, after Mass at the Catholic Church of St. Louis in Moscow, the French delegation went to Zagorsk. On the way to the Lavra they visited the Church of the Presentation of the Lord to the Temple in the village of Novaia Derevnia and talked with Archpriest Aleksandr Men.

At the holy gates to the Trinity-St. Sergy Lavra, the guests were met by the Father Superior Archimandrite Feognost. At the Dormition Cathedral of the monastery, Cardinal Lustiger addressed the worshippers with greetings. After the service Cardinal Lustiger paid tribute to the relics of St. Sergy of Radonezh and visited the Patriarch's residence and the church

museum and the academy and seminary church. Cardinal Lustiger told the students about the present situation of the Roman Catholic Church in France and answered their questions.

In the evening, the Cardinal and his party prayed at the Vespers conducted at the domestic chapel of the Head of the DECR at Se-rebryany Bor. After the service, Metropolitan Filaret of Minsk and Byelorussia gave a reception in honour of the guests, to which were also invited Metropolitan Yuvenaly of Krutitsy and Kolomna, Bishop Vladimir of Podolsk, the Ambassador of France to the USSR and his wife and staff members of the DECR.

On May 7, after the Mass, Cardinal Lustiger prayed at the Divine

Liturgy in the Dormition Church of the Novodevichy Convent. The Liturgy was celebrated by Metropolitan Yuvenaly of Krutitsy and Kolomna and Bishop Grigory of Mozhaisk. Metropolitan Yuvenaly invited the French guests to lunch.

On May 8, Cardinal Lustiger together with his secretary the Rev. Pierre d'Ornellas departed for Paris, while the rest of the party visited Rostov-on-the Don (May 7-9) as guests of Metropolitan Vladimir of Rostov and Novocherkassk, Chancellor of the Moscow Patriarchate and Patriarchal Exarch to Western Europe.

The remaining French delegation spent May 10 in Moscow on their own programme and the next day left for Paris.

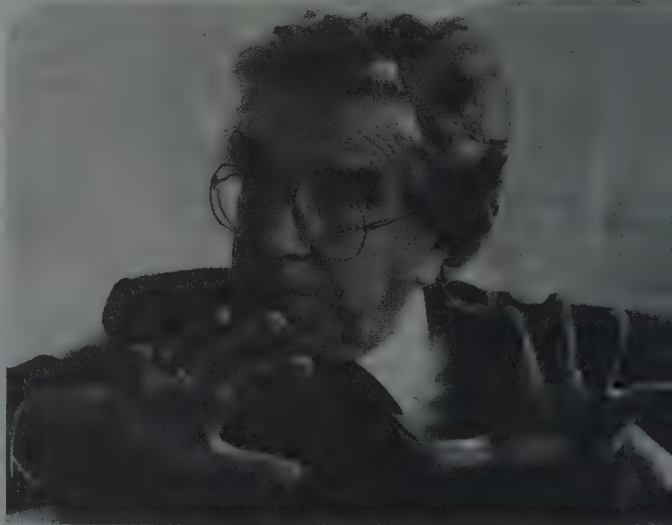
## Message to Bishop Dr. Martin Kruse, Chairman of the Council of the Evangelical Church in Germany

From all my heart I wish to felicitate you, beloved brother in Christ, on the occasion of your 60th birthday. It gives me particular pleasure to congratulate you on this jubilee after many years of our association during which time I have cherished towards you feelings of profound respect and fraternal love. Your work in various church posts and your active involvement in efforts for Christian unity and peace on Earth have won recognition and acclaim in broad international church, ecumenical and public circles. We are also fully aware of your contribution to the development of fraternal relations between the Russian Orthodox Church and the Evangelical Church in Germany, to the strengthening of friendly relations between the peoples of our countries and to the cause of mutual understanding and cooperation between the Soviet Union and the FRG. I wish you from all my heart good health, long years of life and the omnipotent God's help in your church labours.

With cordial love in Christ,

*FILARET, Metropolitan of Minsk and Byelorussia,  
Head of the Department of External Church Relations  
of the Moscow Patriarchate*

April 19, 1989



Bishop Dr. Martin Kruse

## St. Gregory of Nazianzus on Philosophy and Knowledge of God

For the 1600th Anniversary of His Demise (389—1989)

"One needs to study the knowledge of God as the most important of all knowledge"

*Metropolitan Filaret (Drozdov) of Moscow* [11, 85].

Ancient philosophers attested that movement towards God as the most perfect Being, absolute Bliss and unique Beauty is inherent in the human soul. Revealed in this aspiration are the features of the image of God in man who seeks his First Image and wishes to approach Him touch His uncognizable Essence and be with Him eternally.

However, given this "inherence" and therefore naturalness of movement towards God, are there any milestones that serve as a sort of light verily indicating the road to man darkened by sin? Can anyone philosophize about God? Are there any conditions for or limitations on philosophy? If the essence of God is uncognizable, then why is this so? Is this uncognizability to be understood in the absolute sense?

These are questions which man has always pondered, but a special desire to find answers to them was manifest during the age of the life and ministry to the Church of God of St. Gregory of Nazianzus when Christianity, which had recently triumphed over Judaism and paganism, set about examining its inner life.

A large body of the writings of St. Gregory of Nazianzus has survived. St. Jerome, the prominent Western church father who travelled to Constantinople especially to hear the God-illuminated archpastor preach, characterised him with the following words: "Gregory... a most eloquent man and my mentor from whose elucidations of Holy Scripture I studied this art, wrote as many as 30,000 lines of works" [7, 310].<sup>1</sup> His 45 Orations rank uppermost among them in the loftiness, depth and forcefulness of the thoughts contained in them [1-4]. His five Orations "On Theology" (Orations 27-31) are deserving of particular attention in terms of dogma. In these Orations the Holy Father provides rules for those who wish to philosophize, indicates the degree of cognizing God and expounds profound teaching on the Most Holy Trinity.

Close to the Orations "On Theology" in content and even the location where they were delivered (Constantinople) are the Orations "On the Consecra-

tion of Bishops and the Dogma of the Holy Trinity" (Oration 20) and "On Observance of Good Order in a Conversation..." (Oration 32).

Also remarkable is the "Oration in Defence of the Flight to Pontus" (Oration 3) after his ordination as presbyter, in which the holy father speaks of the loftiness and difficulties of pastoral ministry.

No less important in the polemical sphere are the two "Diatribes Against Julian" (Orations 4 and 5), which prohibited Christian teachers from working in pagan schools and Christian youths from studying pagan languages and literature. The holy father censures the apostate emperor before his contemporaries.<sup>2</sup> The saint regards Julian's attempt to implant many Christian customs in paganism as recognition of Christianity's superiority over paganism, and views the ruin that befell the emperor as God's punishment for his rebellion against God.

The other Orations are diverse in content: some are devoted to certain theological truths,<sup>3</sup> other are dedicated to Church feasts,<sup>4</sup> martyrs,<sup>5</sup> departed relatives<sup>6</sup> and friends,<sup>7</sup> etc.

The Orations are followed by 242 letters [4, 150-173; 6, 87-280]. A large part of them were written in the last years of the life of the saint of Christ which he spent in solitude in Arianus (383-389).

This type of creativity is among the finest works of literature. "None of them were written carelessly," says Archbishop Filaret, "and almost all of them were masterfully polished" [8, 130]. Volumewise, they are brief, but they are rich and diverse in content.<sup>8</sup> Some of them are of dogmatic interest,<sup>9</sup> others are instructive;<sup>10</sup> lastly, many letters contain petitions to the authorities for the needy and the oppressed.<sup>11</sup>

The third type of writings by St. Gregory are his 144 poems [4, 175-304; 5; 6, 1-84]. Their content is determined by the reasons which prompted the spiritual father to switch from prose to verse. The saint wanted to pit his verse against pagan and heretic works which were exerting a harmful impact. To counter them he wanted to give useful reading—



“pleasant healing”, “by sweetening the bitterness of the commandments with art”, for “a taut bowstring requires some loosening”. At the same time, he did not want “aliens” (pagans and heretics) to boast of their “flowery” word, “to have an advantage over us”. Lastly “emaciated by illness”, the saintly man found in writing verse “joy; as an aged swan, retelling itself stories of reed-playing wings—this not sorrowful, but basic hymn” (see: “On My Verse [6, 82-84]. His poems are usually divided into three groups—dogmatic, moral and historical.”<sup>12</sup>

Like all his works, the poetry of St. Gregory is on a par with classical works in terms of the fullness of poetic inspiration.

If we are to convey briefly the content of all of St. Gregory’s works, it should be said that they serve the same lofty and holy cause which the entire life of the holy father served, namely, the defence, revelation and elucidation of Christian truths.

As to the nature of the holy father’s theology, the following can be said. As a product of the Alexandrian school, St. Gregory subscribed to its views in his teaching. It is for this reason that in the endeavour of cognizing God and in Christian knowledge in general he subordinates reason to faith [3, 127-129]. “Faith,” says Fr. N. Vinogradov, “is the foundation of knowledge for St. Gregory, and guides and directs his philosophical thinking and meditation.”<sup>13</sup>

Attaching such importance to faith, St. Gregory believed Holy Scripture and Holy Tradition to be the prime source for Christian knowledge. “I heard teaching being preached in the word of God,” he says, “and I learned from the Holy Fathers” [3, 147; cf.: 3, 165-166].

However, the great teacher of the faith did not deprive reason of its importance in theology either. He merely indicated the bounds of human thought. St. Gregory valued the natural sciences highly and believed them imperative to the endeavour of serving divine truth, for truth was not alien to them either. To study them he himself undertook long and difficult journeys to the schools that were renowned at the time. Admittedly, he was cautious about pagan scholarship, judiciously selecting rays of truth from it.

St. Gregory’s method of expounding theological truths can be called polemico-dogmatic, the 4th-century theologian having not only to develop the positive teaching of the Church but also to refute the heretical objections existing at the time [3, 42-43].

St. Gregory had his own language, which stood apart for its loftiness and purity.

The foremost subject of the saint’s theological researches were the especially arcane dogmata that were drawing the attention of contemporary Christian society.

St. Gregory’s favourite activity was to reflect on the Most Holy Trinity, for which reason the Church conferred upon him the title of “Theologian of the Trinity”, the only of its kind in patristic thought. All his prayerful lyricism is the lyricism of the Trinity. “My God,” he exclaims, “God triune One... My Trini-

ty” [6, 62]. “O Trinity preached about by me” [6, 80]. The saint concludes the description of his life with a prayer that he might enter the “unshakable abode”, “where there is my Trinity and Its combined illumination, the Trinity, even Whose vague shadows bring me to ecstasy” [6, 60]. The essence of his teaching on the Holy Trinity is manifest in the Oration “On Holy Baptism” (Oration 40). “Maintain,” the saint commands, “profession of faith in the Father, and the Son, and the Holy Spirit... the united Godhead and united Power Which is acquired in the Three individually and encompasses the Three separately, without distinction for the essences or natures, and does not grow or diminish, through additions or lessenings, and is equal everywhere; there is everywhere the same, as the single beauty and majesty of Heaven. It is the endless co-naturalness of the Three infinite Ones, where Each, contemplated in and of Himself, is God, as the Father and the Son, and the Son and the Holy Spirit, with the personal attribute preserved in Each, and the Three, contemplated together, are also God: the former by reason of consubstantiality, the latter by virtue of singular authority. I cannot reflect on the One, without being illumined with the Three. I cannot divide to Three, without rising up to the One. When I visualize the One from the Three, I picture this as a whole; It suffuses my vision; more retreats from my gaze. I cannot encompass Its grandeur to impart more to the remainder. When I combine the Three in my contemplation I see a single luminary, unable as I am of dividing or measuring the combined light... There is nothing servile, nothing corporeal, nothing injected in the Trinity... This profession I entrust to you today; with it I will submerge you into the baptismal font and with it I will take you out. I give it to you for the rest of your life as a friend and intercessor...” [3, 259-260].<sup>14</sup>

Indissolubly linked with the teaching on the Holy Trinity in St. Gregory of Nazianzus is his judgment of philosophy and knowledge of God.

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During the times of St. Gregory of Nazianzus interest in dogmatic truths enhanced in particular in the East. It spawned a host of “half-baked wise men” [2, 133] and warring parties, and even destroyed family order: everyone philosophized, and each in his own way. This discordance served to lessen society’s respect for the lofty truths of the new religion, made Christians objects of reproaches and ridicule for pagans, and even provided themes for pagan theatrical productions. To counter this growing evil St. Gregory pointed to the limits of human philosophizing.

Revering Divine truths, St. Gregory says above all that “not everyone can philosophize about God because those who are capable of this are people who have tested themselves, who have spent their lifetime in contemplation, and first and foremost have cleansed, or at least are cleansing, both soul and body” [3, 5]. Moses alone was able to enter “inside the cloud”

and be a "lawgiver": "But if you are Aaron, arise with Moses, but stand close by, outside the cloud" [3, 121]. It is not fitting for a sheep to picture itself a shepherd or for a head to become a foot. "Why do you venture to lead a troop when you have been placed in the ranks of the foot-soldiers?... If you are a man of the stature of Christ (Eph. 4. 13), your senses are exercised (Heb. 5. 14) and you have the lucid light of knowledge, then speak divine wisdom which is uttered among them who are perfect and which is hidden (1 Cor. 2. 6, 7), and when the opportunity presents itself, you will have an assignment to the effect... If, however, you are still an infant, if you are being dragged downward by your intellect and do not have the strength to rise up to the loftiest knowledge, then be a Corinthian, nourish yourself with milk. Why do you demand solid food, which your members in their infirmity are still incapable of using and drawing nutrition from?" [3, 119]. The holy father considers the arguments about God advanced by the impure to be most dangerous, just as sunlight is dangerous for those with poor vision [3, 5]. Light should be "accepted by light" [3, 12]. Until "there is no strength to surmount what is material" and sinful and "cleanse the ear and thoughts" of what is evil, "it is unsafe to take upon oneself guardianship of souls and engage in theologizing" [3, 134]. "Therefore, it is necessary first to cleanse yourself, and only then talk with the Pure One" and about the Pure One [3, 135; cf.: 2, 142].

We can philosophize only when we experience inner tranquillity and "do not whirl about external subjects" [3, 12], i. e., when we are free of the temptations of the world around us.

However, when fixing a certain time and conditions for philosophizing, St. Gregory was completely alien to the idea that one should not always be mindful of God. "Remembering God," he wrote, "is more imperative than breathing; and, if you will, nothing else needs to be done aside from this" [3, 6]. What is prohibited is not remembering God, but incessive theologizing. A fine thing that is fashioned outside order loses its beauty. "For example," the holy father elucidates, "a man's garb on a woman and a woman's garb on a man... and tears at a feast are quite indecent" [3, 6].

"Thus, should one really be silent about God?" a hothead will object. "And you are commanding us to do so? But what else can be talked of if not this?" the saint queries, and replies: "I order you not to remain silent, O most wise one, but to stand your ground; do not conceal the truth, but teach over and above the law... If it is time for you to teach, teach, and if not, then tie your tongue and unlock your ears" [3, 124, 125].

One should not philosophize not only at any time but also in front of everyone. "Philosophize before zealous people" [3, 12], the saint instructs, "in front of those who engage in this carefully and not, together with all else, talk with pleasure about this after horse races, spectacles and songs, having satisfied the belly

and that which is worse than the belly." For the latter theology can serve only as an entertainment [3, 5]. For this reason St. Gregory places those who sing *the Lord's song in a strange land* (Ps. 137. 4), "i. e., out loud to anyone" [3, 7], who labour "more for words than in a manner pleasing to the Word" [3, 8] on a par with those who are insane, burn their homes, torture their children and drive their parents away from themselves [3, 8].

One cannot philosophize about everything. Philosophize, St. Gregory teaches, about that which is "accessible to us and in the measure of the listener's state and capacity to comprehend" [3, 5]. Specifically, the saint enumerates the subjects discourses on which are safer and not useless; they are "on peace, on substance, on the soul, on intelligent natures, on the Resurrection, the judgment of retribution", etc. [3, 11]. However, St. Gregory considered an investigation of such loftiest and mystical truths of Christian dogma as that of the Most Holy Trinity, "the nature of the Father, the incarnation of the Only-begotten Son, the glory and power of the Spirit", etc. [3, 125] inaccessible to human comprehension and preferred settling for the information provided by Revelation with regard to them: "Learn about the Divine, but do not go beyond reasonable limits" [3, 125].

As if generalising his teaching on philosophy, the saint exhorts us: "Let us, brothers, respect and observe this order. Let one be the hearing, another, the tongue, still another, a hand or something else; let one teach, another learn, still another do good with his own hands in order to give to one who requires or is in need. Let one be a chief and receive honour, and another justify himself with his service... Let us not all be prophets, let us not all be apostles, let us not all be interpreters" [3, 118].

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In developing his teaching on cognizing God St. Gregory dwells chiefly on the unfathomability of His Substance. The appearance of the followers of Eunomius's heresy was the reason for so much attention being given to this question. They argued the possibility of fully cognizing the essence itself, basing themselves in this instance on the consideration that if we do not cognize the Godhead, we do not know whom we are worshipping. To counter their errors the holy father gives the Orthodox view of the knowledge of God.

In His essence "the Godhead is unfathomable for human thought" [3, 21], he says, "As no one ever breathed all the air into himself, so no mind has encompassed the essence of God completely, and no voice has embraced it" [3, 78]. If, however, someone has cognized God and this "has been certified, this cognition is ascribed to him in the sense that he has been participatory to greater light than others who have been less illumined" [3, 26]. The holy father relegates here the Old Testament righteous men, patriarchs and prophets. In reality, however, "no one has seen and has fathomed the nature of God" [3, 28];



cf.: 3, 16]. Even the highest spiritual natures which are closer to God know His essence merely more fully than we do, but not entirely [3, 15]. Perhaps we would even have known more about God, the holy father argues, if St. Paul the Apostle had been able to express what the third sky and the procession to it consisted in, "but since this was ineffable, we, too, will honour it with silence" [3, 28]. We will sufficiently cognize God in the future life, when "our intellect will rise to the First Image" [3, 26].

Being uncognizable in His essence, God cannot be defined by anyone. "What notion will you form of God?" St. Gregory queries. "Will you call Him a body?" But then we must feel and see Him and indicate His location. The Godhead cannot then be excluded from the general natural law, namely, disintegration into component parts and destruction in general, and, consequently, has no advantage over other things of the world—it is not venerable [3, 17].

If we allow that "God is an immaterial body and, as some think, the fifth and revolving", it then becomes unclear to what type of movables it belongs. To ascribe to it movement identical to what has been created means to equate the Creator with creatures and to set ourselves a host of questions, namely, "What then powers Him? What powers everything? What also sets in motion that from which everything is powered? and so on ad infinitum [3, 18].

It cannot be said that God has an angelic body, for, on the one hand, we do not know what bodies the Angels have, and, on the other, God is compared to His votaries. And if we say that the body of God is higher than that of the Angels, we will clarify nothing with this; on the contrary, we will fall into the "abyss of idle talk". "It can only be assumed," St. Gregory concludes, "that God is not corporeal" [3, 18-19].

In just the same fashion the essence of God is not expressed by other negative predicates, such as non-birth, pre-eternity, unchangeability and incorruptibility "and by what is still being said of God and of what belongs to Him" [3, 19]. According to St. Gregory's teaching, we do not have a single word corresponding to the grandeur of God: He is unnameable.

As to the names which the human intellect calls God by, all of them should be understood in a figurative and symbolic sense.<sup>15</sup>

Having shown the impossibility of man's cognizing God, St. Gregory explains why the Godhead is inaccessible precisely to him. According to the theologian, the finite can never fully encompass the Infinite.<sup>16</sup> If, however, a person defines It, It will necessarily be limited [3, 20]. Man cannot cognize not only the essence of the Infinite, but the essence of the surrounding world either [3, 15]. He does not even fully know his own make-up [3, 30-31] before which the substance that has brought forth everything is incalculable [3, 15].

St. Gregory sets forth reasons of a purely moral nature too. "The Godhead," he says, "is not uncognizable out of envy," for It is impassively and wholly beneficent; it is not out of a desire for honour and

glory, "for paving a way for oneself to primacy in order to prevent others from attaining it... is alien not only to God but also to man with at least a modicum of decency". The foundations of uncognizability lie in human nature itself: what we acquire with convenience we lose easily. Besides, uncognizability is necessary so that we, "having accepted the whole light into ourselves", not become proud and be subjected to the same lot as the morning star. "And perhaps this is also needed," the theologian concludes, "so that, after we have become cleansed here something might remain as a reward for a radiant life" [3, 21-22].

It is by virtue of all the aforementioned reasons that there stands between us and God "this corporeal fog, as, in antiquity, the cloud between the Egyptians and the Hebrews" [3, 22].

However, St. Gregory faced the task of not only elucidating the uncognizability of the essence of God but also that of countering the followers of Eunomius's heresy and showing that this **uncognizability cannot be comprehended in the absolute sense** and therefore, that the Christians could not be accused of not knowing whom they were worshipping.

In apophantic theology St. Gregory expressed the general ideas of the Cappadocians. However, after having made an affirmation in terms of a denial, the Cappadocians did not stop there. Another question that had arisen had to be answered: Is there any possibility of positively cognizing God? The Cappadocians replied in the affirmative. The essence of God is unfathomable, higher than human understanding, but an encounter with God is not only possible; it is realised, for He is a Person and His Personal presence in the world and in the life of man is palpable: *though he be not far from every one of us: For in him we live, and move, and have our being* (Acts 17. 27-28). An evangelical example of such experience can be seen in the talk between Christ the Saviour and the apostles in Caesarea Philippi. To the Lord's question *Whom say ye that I am?* St. Peter the Apostle responded directly and clearly: *Thou art the Christ, the Son of the living God* (Mt. 16. 15-16). The spiritual eyes of Peter the Apostle saw (*for flesh and blood hath not revealed it unto thee, but my Father which is in heaven* [Mt. 16. 17]), and he understood that he was standing before God in the flesh and speaking to Him, that this Man, Jesus, was God. St. Peter was a simple fisherman who did not know classical philosophy; his experience was outside its categories; however, talking with the Son of God, he empirically cognized divine reality so much so that proof was not required for this. And St. Gregory maintains that what is first and foremost cognizable for us is the fact that "God exists" and that therefore "our preaching is not futile, our faith is not in vain". Furthermore, "There is a very great difference between being confident of the existence of something and knowing what it is" [3, 16]. God is "He Who Is"—"Being" [3, 196]. The well-ordered visible world convinces us of this. Viewing it, man searches for the underlying cause of all that exists—

the "leader and ruler". In everything around him he does not find what he desires, for here "everything, as the senses attest, is of equal honour". Therefore, he casts his gaze from the visible "to That Which is higher than the visible and gives the visible existence", to Him Who put in order Heaven and Earth, Who maintains them and sets them in motion..., to "the Artist of all", Who is none other than God [3, 25-26; cf.: 3, 16].

We can fathom to a certain extent the notion of God, namely, the facet in which God manifests Himself in the world. This is the attributes of the Godhead from which we can partially and conjecturally adjudge His inner perfections [3, 16-20].

St. Gregory dwells chiefly on God's omnipotence as the most obvious attribute. "Consider the nature of the animals that swim in water," the holy father says, "consider also the flocks of ordinary birds and song-birds and the diversity of their types and colours... Consider the differences in plants... the powers of their roots, juices, flowers and aromas... After all this travel the length and breadth of the Mother Earth common to all..." All this "is the most vivid proof of God's omnipotence" [3, 32-35; cf.: 3, 16, 198-199].

Of the other qualities adduced by St. Gregory, mention should be made of spirituality,<sup>17</sup> omnipresence,<sup>18</sup> eternity,<sup>19</sup> omniscience,<sup>20</sup> love,<sup>21</sup> radiance,<sup>22</sup> and wisdom.<sup>23</sup>

However, since all the names and attributes which we ascribe to the Godhead are taken not from His Essence itself but from the world around us, they obviously express far from everything about Him. "God is still not what we have visualized by the notion of God," the archpastor teaches, "or how we have depicted Him or described by word" [3, 16]. The properties and names of God that we come to know in this life "are a thin stream and a sort of small reflection of a great light" [3, 26]. It "is the mirroring and reflection of the sun in the waters for weak gazes" [3, 14; cf.: 3, 26-30]. However, even though they do not embrace the Substance, each of them contains something real and corresponding to the Highest Defined Substance.

So if we take them all together, we get His aspect, one that may not be complete but is integral and real [3, 196-197].

There are paths and limits in the knowledge of God. They also exist in revelation. These are two movements that are drawing closer together; one is from people to God, and the other, from God to people. "The Old Testament clearly preached the Father, but not the Son with equal clarity. The New Testament revealed the Son and elucidated the Divinity of the Spirit. Now the Spirit abides with us, granting us the most explicit knowledge of Him" [3, 103]. God revealed and continues to reveal Himself to man, and man should embrace the mystery of God to the extent of his spiritual powers. "In order to comprehend and expound this sufficiently and in a manner worthy of the subject," St. Gregory concludes, "an oration is required that is lengthier than what the present time is and even, I think, what the present life is. Especially needed for this today, as always, is the Spirit, with Whose aid alone one can think and speak and hear about God. For only what is pure and like it should come into contact with what is pure" [1, 31]. Only the pure will see the trisolar shining of the Godhead. The last ideas—the "assistance of the Spirit" and the cleansing of one's heart—are very important for they attest to both the condition for philosophizing and to the true path of cognizing God.

\* \* \*

St. Gregory of Nazianzus exerted an enormous influence on the theology of the subsequent times. His writings are sometimes equated with Holy Scripture and were widely used by hymnodists. Specifically, the canons for the Nativity of Christ, the Epiphany and Easter now in use represent a paraphrasing of excerpts from his sermons that was executed by St. John of Damascus. In the East, St. Maximus the Confessor especially revered St. Gregory. St. Gregory has been held in high esteem in the West as well.

#### NOTES

<sup>1</sup> The figures in parentheses indicate the ordinal number of the source or handbook, and that after the comma, the page.

<sup>2</sup> Compiled in 363, i. e., soon after the death of Emperor Julian (361-363).

<sup>3</sup> Oration 33, "Against the Arians and About Myself".

<sup>4</sup> Oration 38 is interesting, for it, as Prof. I. Popov says, "was the first Nativity sermon in the East" (*An Outline of Lectures on Patrology*. Sergiev Posad, 1916, p. 175).

<sup>5</sup> Oration 16, "In Memory of the Holy Martyrs the Maccabees".

<sup>6</sup> Oration 24, "In Praise of St. Cyprian the Hieromartyr".

<sup>7</sup> Oration 8, "Funeral Oration to Gorgonia, Sister of St. Gregory of Nazianzus". Oration 18, "Words in Praise of My Father and to Console My Mother, Nonna".

<sup>8</sup> Oration 43, "Funeral Oration to Basil, Bishop of Caesarea in Cappadocea".

<sup>9</sup> "Writing laconically is not what you think it is," St. Gregory notes in the second letter to Nicovulos. "It is not merely writing a few syllables, but containing a great deal in a few

syllables" (Letter 18). In his third letter to him the saint gives valuable instructions on how to write letters.

<sup>10</sup> "Epistle to Monk Eugarios on the Godhead", which reveals the unity of God in the triunity of the Persons [4, 150-154]. "Epistle to Nectarios, Bishop of Constantinople", two "Epistles to the Presbyter Cledonios", in which Apollinarianism is repudiated, etc. [4, 155-173].

<sup>11</sup> The epistles: "To Adamantios" (Letter 6); "To Eudoxios the Rhetorician" — the fourth (Letter 135); "To Timothy" — the first, second and third (letters 136, 137 and 138).

<sup>12</sup> "To Julian" — the first and second (letters 56 and 57); "To Alipios" — the first (Letter 74), etc.

<sup>13</sup> The historical poems deal chiefly with the author himself. Particularly important among them is the longest — a poem, about his life [6, 5-60], which is the prime source for a biography of the holy father.

<sup>14</sup> Fr. N. Vinogradov. *Dogmaticheskoe uchenie svyatogo Grigoria Bogoslova* (The Dogmatic Teaching of St. Gregory of Nazianzus). Kazan, 1887, p. 161.



<sup>14</sup> See the Candidate's dissertation of K. M. Komarov (now MTA professor) *Uchenie o Svyatoi Troitse svyatogo Grigoria Bogoslova* (The Teaching of St. Gregory of Nazianzus on the Holy Trinity) (Zagorsk: Trinity-St. Sergy Lavra, 1955) for a detailed development of the given theme, and the Candidate's dissertation of Archimandrite Sevastian (now Bishop of Kirovograd and Nikolayev) *Khristianskaya etika po svyatomu Grigoriu Bogoslovu* (The Christian Ethic According to St. Gregory of Nazianzus) (Zagorsk: Trinity-St. Sergy Lavra, 1973) for the moral teaching of St. Gregory.

<sup>15</sup> The names are as follows: word, light, fire, beneficence, etc. [3; 7; 40, etc].

<sup>16</sup> St. Gregory directly calls the human body "darkness" which hampers "comprehension of truth" [3, 15; cf.: 3, 22].

<sup>17</sup> The Godhead is infinite, boundless, intangible and invisible. "Are bodies really such?" Gregory of Nazianzus asks those who would want to call the Godhead a body [3, 17].

<sup>18</sup> God "penetrates all and fills all" [3, 17], St. Gregory says. No one can avoid him "even if one hides in the bowels of the Earth and in the depths of the seas, invents a means for rising up on wings and flying in the air, descends into the inferno of hell, clads himself with the thickness of a cloud, or comes up with another possible means" [1, 63].

<sup>19</sup> "God always was, is and will be, or, to put it better, always is, for the words 'was' and 'will be' imply division of our time and are peculiar to transient nature, while He Who is, is always" [3, 196]. God is by Himself, i. e., He has the foundation of existence within Himself: "He gives being to the visible" [3, 25].

<sup>20</sup> Man "is fully open to He Who knows all... our movements and our thoughts... from Whom nothing that exists is concealed or can be concealed" [3, 171].

<sup>21</sup> "The God of peace, Who through the Cross reconciled us with Himself" is the Father of love and is Love, for it is primarily by these names that it is pleasing to Him to be called so as to prescribe fraternity to us with the names themselves" [1, 248].

<sup>22</sup> "God is light and the highest light, so any other light, no matter how illumining it may seem, is merely a small stream of Him or dispersing reflection" [3, 120; cf.: 3, 125].

<sup>23</sup> "I, St. Gregory says of himself, 'am the first praiser of wisdom, the first of those to train oneself, or at least to want to train oneself, in the word of God. I will never give preference over this activity to anything else, lest Sophia herself call me pathetic, a humiliator of wisdom and scholarship'" [3, 124].

#### SOURCE MATERIAL

1. St. Gregory of Nazianzus. *Tvorenia* (Works). Moscow, 1889, Part 1, 257 p.+11 p.
2. *Ibid.* Moscow 1889, Part 2, 294 p.+11 p.
3. *Ibid.* Moscow, 1889, Part 3, 265 p.+1 p.
4. *Ibid.* Moscow, 1889, Part 4, 369 p. (contents of Part 4 on pp. 305-306; indices to the four parts of the *Tvorenia* on pp. 309-369).
5. *Ibid.* Moscow, 1889, Part 5, 333 p. + IV p.
6. *Ibid.* Moscow, 1889, Part 6, 281 p. + XVII p.
7. The Blessed Jerome of Strido. *Tvorenia* (Works). Kiev, 1910, Part 5.
8. Archbishop Filaret of Chernigov and Nezhin. *Istoricheskoe uchenie ob otsakh Tserkvi* (Historical Teaching on the Church Fathers). St. Petersburg, 1882, Vol. 2, 265 p. + III p.
9. Prof. I. V. Popov. *Konspekt lektsii po patrologii* (An Outline of Lectures on Patrology). Sergiev Posad, 1916, 254 p.
10. Fr. N. Vinogradov. *Dogmaticheskoe uchenie sv. Grigoria Bogoslova* (The Dogmatic Teaching of St. Gregory of Nazianzus). Kazan, 1887, 508 p. + IX p.
11. *Prostranny khristiansky katikhizis Pravoslavnoi Kafolicheskoi Vostochnoi Tserkvi* (An Extensive Christian Catechism of the Orthodox Catholic Eastern Church). Ed. 68. Moscow, 1894.

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## O Light Non-evening, Shine Upon Us

For the 45th Anniversary of the Demise of Archpriest  
Sergy Bulgakov († 1944)

The outstanding Russian philosopher and theologian, Sergei Bulgakov, was born on June 16, 1871, in the town of Livny, Orel Gubernya, into the family of a priest serving at the local cemetery church. One of its side-chapels was dedicated to St. Sergy of Radonezh and the other to the Dormition of the Mother of God.

In his "Autobiographical Notes"<sup>1</sup> written years later he recalled that ever since he was a child he belonged in the ranks of God's servants through the mediation of Abba Sergy and the Most Holy Mother of God.

The subsequent spiritual crisis, and a turn towards "intellectualism" and "nihilism", led the young Bulgakov from a theological semi-

nary to the Department of Law at Moscow University. Contrary to his philosophical inclinations, he plunged into political economy<sup>2</sup>. Since 1894 he was on a professorial scholarship and after an exam for the Master's degree, he was sent to continue his studies at leading colleges of Berlin and London. His thesis entitled "Capitalism and Farming" brought him public acclaim. He won broad recognition in the scientific community by a series of works on "The Philosophy of Management" which were translated even in Japan<sup>3</sup>, and his "Essays on the History of Economic Theories". In 1910 Bulgakov left the Moscow University corporation in protest against the policy of the then Education Minister,

L. A. Kasso. He resumed teaching at the university in 1917, being elected professor in the chair of political economy at the department of law.

At that time a religious-philosophical society bearing the name of Vladimir Soloviev emerged in Moscow. Its members shared the stand of the authors of the periodical *Vekhi*. They set themselves the task of expressing the concepts of the Holy Fathers in familiar philosophical terms. Among the followers of this new school of thought were such prominent thinkers and scholars as Father Pavel Florensky<sup>4</sup>, N. Novoselov and E. Trubetskoi. Even at that time Bulgakov strove to separate "the ethical ideas of Western liberalism from the



Archpriest Sergiy Bulgakov

spontaneous capitalism', the economic theory and practice accompanying them. That was the beginning of a turn from the 'Western' (unrestrained free enterprise) guarantees of spiritual freedom to the Russian' guarantees thereof—the Orthodox Church, the intelligentsia, on the condition of Christianization of its traditional ethical idealism, and to the people, above all the peasants, who were to receive land and civic enlightenment"<sup>5</sup>. According to Bulgakov, the basic cell of such peasant democracy had to be petty peasant economy, which, in its ethical role and content, was tantamount to socialist economy. Bulgakov wrote: "The Russian intelligentsia is the translation into the Russian language of the Western culture, a translation real and creative. It (the intelligentsia) has avoided bourgeois influence which has poisoned the Western culture... The Church and the intelligentsia will reach a meeting point, moving towards one another"<sup>6</sup>. In his publicistic diary "Without a Plan" Bulgakov lists "the great tasks" facing Russia: political emancipation, economic revival, cultural renaissance and religious reformation. These objectives are united under the common banner of a

"Christian policy" as different from a "monastic-Byzantine concept of Christianity"<sup>7</sup>. In an article "The Urgent Task"<sup>8</sup> he outlined what amounted to this century's first European plan of a Christian democratic party. He pointed out that Russia was the most fitting place for the emergence of a Christian social system, based on the principles of Orthodox 'sobornost' (catholicity), which would be less materialistic than anything in the West. Bulgakov also urged the future Christian party "to side with the labour" in keeping "with the commandment of Christ"<sup>9</sup>.

As a recognized Christian thinker and public figure, Bulgakov was elected to the Local Council of the Russian Orthodox Church of 1917-1918 as a member of the Supreme Church Council. And it was at just that time that a most significant event in his life took place. With the blessing of His Holiness Patriarch Tikhon, Bishop Feodor (Pozdneevsky) of Volokolamsk, the Father Superior of St. Daniel's Monastery, ordained Sergiy Bulgakov deacon on Holy Trinity Day, June 23, 1918, in his monastery. On the following day, Holy Spirit Day, he was ordained presbyter in the Church of the Holy Spirit at the Danilovskoe Cemetery and appointed to serve in the St. Elijah Church in Obyedensky Lane<sup>10</sup>.

The mission of Orthodox witness became particularly important for Father Sergiy some five years later when he and his family settled abroad. He spent the last 20 years of his life in Paris where he taught at the St. Sergiy Orthodox Institute and held the post of professor at the Chair of Dogmatic Theology. During that time he worked on several ecumenical meetings which prepared the creation in 1948 of the World Council of Churches.

One of his pupils, L. Zander, had this to say on the involvement of Archpriest Sergiy Bulgakov in the ecumenical movement<sup>11</sup>:

In August 1927 he attended the First World Faith and Order Conference in Losanne; in 1929 he took part in the Committee meeting

and in the continuation of the Faith and Order Conference in Murren, Switzerland; in January 1928 he attended the First Anglo-Russian Religious Convention which marked the starting point of the Fellowship of Saint Alban the Martyr and Saint Sergiy. On September 29-October 6, 1934, Father Sergiy attended as a guest the General Convention of the Episcopal Church of the USA in Atlantic City; in April 1936 he attended the Anglo-Russian Theological Convention in Merfield, Britain; in June 1937 he took part in the Second World Conference "Life and Activity" at Oxford; in August 1937 he attended the Second World Conference Faith and Order in Edinburgh, Scotland, and was elected member of the Standing Committee of that ecumenical body. In 1938, Father Sergiy attended the Pan-Orthodox Congress of Theologians in Athens. It was during that period that he wrote some of his major theological works.

L. Zander cited a German scholar, well acquainted with Orthodoxy and also with Greek and Russian theological thought: "The three-volume work of S. Bulgakov<sup>12</sup> is the only modern outline of the dogmatics of the Eastern Church in which the whole of the doctrine has been reexamined and set out with great systematic force and peculiarity"<sup>13</sup>. Zander points out that "Orthodox dogmatics has been reexamined by the contemporary theologian in whom the responsibility of an Orthodox priest to the Church Tradition is inseparable from the demanding attitude of a scholar, the inspiration of a prophet and a philosopher's inquiry into the questions of life. Such is a brief characteristic of this amazing work. Father Sergiy was able to breathe a new life into formulas which we know since childhood; he demonstrated that theologizing is closely linked with our spiritual life, that in this sense it can be the instrument of our salvation. In his work the dogmatic truths come alive, inspire, give joy and elevate our thoughts to heaven. When you read it, you feel your-



self as if being in the 'synthronon' where you can grasp the divine mysteries revealed through the Incarnation and treasured in the Church. The mystery of the Trinity as the basis of all human achievements in theology, philosophy, science and arts. The indivisibility of the Word from the Spirit in their revelation of the Father: in the Incarnation, Resurrection, Pentecost and in the life of the Church. The link between the temporal and supratemporal: the creation and salvation, history and eschatology, the vision of the Creator in the Creature resting on the revelation of Divine wisdom and

glory; such are the central points in his theological thought which combine Church Tradition with his personal creativity, the faith of the fathers with the answers to the quests of the sons (of this age—*Auth.*), bringing back to life of the past and the sanctification of the present"<sup>14</sup>.

Archpriest Sergy Bulgakov departed unto the Life Everlasting in Paris in the summer of 1944 and was laid to rest at the Russian cemetery of Saint-Geneviève-de-Bois alongside his many compatriots for whom he performed funeral services at the St. Sergy podvorye.

## NOTES

<sup>1</sup> Father Sergy created a most touching and poetic picture of his childhood in his essay "My Motherland" printed in the book *Autobiographical Notes*, Paris, 1946.

<sup>2</sup> For a detailed sketch of the life and work of Father Sergy Bulgakov accompanied by a bibliographical list of his works see an article by Sister Elena in *Theological Studies*, Moscow, 1987, No. 27.

<sup>3</sup> S. N. Bulgakov. *Filosofiya Khozyaistva* (Philosophy of Management), Moscow, 1912. In 1926 an abbreviated version of this remarkable work appeared in Japan under the title "Introduction into Philosophy of Management", and a complete translation of the book—in 1929.

<sup>4</sup> Father Sergy's book *Svet Nevechernii* (Non-evening Light) was brought out in 1917. The title was borrowed from the well-known Khomyakov's poem *Vechnyaya Pesnya* (The Evensong). This book (together with *Stolp i utverzhdenie istiny*

[The Pillar and Ground of Truth] by Father Pavel Florensky) was regarded as the most important work of Russian religious philosophy.

<sup>5</sup> S. N. Bulgakov. "Idealism and Social programmes". *Novy Put*, 1904, No. 10, pp. 260-277.

<sup>6</sup> *Ibid.* Quoted from the book: *Problemy Pravoslavia v zarubezhnykh issledovaniyakh* (Problems of Orthodoxy in Foreign Research), Moscow, 1988, p. 219.

<sup>7</sup> *Voprosy Zhizni*, 1905, No. 6, pp. 306-308.

<sup>8</sup> *Ibid.*, Nos. 9-12.

<sup>9</sup> *Problemy Pravoslavya v zarubezhnykh issledovaniyakh*, Moscow, 1988, p. 222.

<sup>10</sup> *Autobiographical Notes*, pp. 39-42.

<sup>11</sup> L. Zander. *Bog i mir: mirosozertsanie ottsa Sergya Bulgakova* (God and the World: World Outlook of Father Sergy Bulgakov), Paris, 1948, Vol. 2, pp. 356-361.

These prayerful words from a poem *Vechnyaya Pesnya* (The Evensong) by A. S. Khomyakov, offer a fitting epitaph to the life of Father Sergy Bulgakov: "O Light Non-evening, shine upon us..." He associated these words with his beloved Motherland.

According to the latest bibliographical data, Father Sergy is the author of more than 400 works, mostly of a theological nature<sup>15</sup>. The article that follows is a study by Archimandrite Platon, an MTA professor, on the most interesting aspect of Father Sergy's legacy—Christology and the associated problems of sophiology<sup>16</sup>.

<sup>12</sup> *Trilogy O Bogochelovechestve* ("On God-Manhood"). Vol. 1. *Agnets Bozhii* (The Lamb of God); Vol. II. *Utshitel* (The Consoler—on the Holy Spirit); Vol. III. *Nevesta Agntsa* (The Lamb's Bride—on the Church). The last work came out after Father Sergy's death, 1945.

<sup>13</sup> Slenczka R. *Ostkirche und Okumene*, Göttingen, 1962, p. 155.

<sup>14</sup> L. Zander. Introduction to the book by S. Bulgakov. *Orthodoxy*, Paris, 1962, p. 24.

<sup>15</sup> The National Institute of Slavonic Studies in Paris brought out a bibliography of Father Sergy (Naumov Kliment. *Bibliographie des oeuvres de Serge Boulgakov*. Paris, Institut d'Etudes Slaves) listing 413 of his works. See: *Episkepsis*, 1984, No. 319, p. 17.

<sup>16</sup> Hegumen G. Eikalovic. *The Sophia Controversy*. San Fransisco, 1980.

Deacon Aleksandr MUMRIKOV

# Christology

## On the Development of the Ontological Meaning of the Divine Incarnation in the Theology of Archpriest Sergy Bulgakov

Teaching on Christ has never lost its topicality, as Church tradition trusts entirely the experience of witnesses (Lk. 1. 2); having taught the apostles all that Christ commanded, one and the same Spirit living in the Church made them capable of realising the true meaning of the events that had transpired. Aside

from apostolic witness, the Coming of Christ could have been affixed only documentally and historically. *Like to a grain of mustard seed* (Mt. 13. 31), it was concealed in the stream of religious life in Palestine in the 1st century. The Gospel words *But there standeth one among you, whom ye know not* (Jn. 1. 26) came to pass. The grandeur and glory of the presentation of Our Lord, which is effected in disparagement, is revealed in all its existential meaning only in the life of the Church. The importance of Christology, which has directly to do with objective and subjective

Published here is Chapter 2 of the graduation thesis for the degree of Candidate of Theology of Pavel Igumnov (now Archimandrite Platon, professor at the MTA) entitled "The Theological Views of Archpriest Sergy Bulgakov" (Trinity-St. Sergy Lavra, 1979).

teriology and is closely linked with ecclesiology and the modern ecumenical movement, is constantly growing.

When studying the legacy of Archpriest Sergy Bulgakov, who created his theological works a millennium after the conclusion of the classical Christological period in theology, one should answer in advance the question: in what sense can his personal creative work reflect ecclesiastical truth that is eternal and shielded by thy framework of dogmata from the encroachments of reason? In what way is his theology justified in the life of the Church in general? An intermediary between Divine Revelation and human knowledge, theology is a manifestation of the universal consciousness of the Church in its noumenal statics and dynamic development. Hence the "dual nature" of theology, the word of Revelation being garbed in the flesh of human notions and categories. However, in this "human" facet of it, too, theological creative work is inspired from above by the Holy Spirit, Who spoke through the lips of the Holy Fathers at the Church Councils. On the other hand, recognition of the divine inspiration of Holy Scripture, too, presupposes creative initiative on the part of its sacred authors. In theology and Revelation, in faith and dogma, in everything that applies to the sphere of the existence of the Church as God-humanity, we invariably encounter a dichotomy between the divine and the human, the creative and the created, the transcendental and the immanent in their topical supranatural synthesis. Throughout her historical existence the Church has responded to inquiries about her trust with particular rules of faith which until a certain moment she mysteriously and wisely preserved in the depths of her universal reason which synergistically appears in its God-man nature the indelible imprint of eternal and intransient truth. That which has been positively defined by the collective reason of the Church is the inhabited land beyond whose boundaries lies terra incognita, the province of theologoumena (individual opinions) and vacillating theological doctrine. As Archpriest Sergy himself noted, "dogma here is similar to an incompletely explored mainland, where the explored areas alternate with voids and the solid lines are broken by a weak and uncertain dotted line". The most important dogmatic problems in the history of the Church which were advanced by living, concrete reality were tackled in a fullness that met the needs of the times. As a sacred "mystical integral" that expresses Church truth in extremely laconic form, the invariable basic foundation of dogma does not exclude but rather presupposes the possibility of its theological interpretation.

The teaching of Archpriest Sergy on God-manhood can be viewed in at least two main aspects: from the standpoint of the Christological problems of the epoch of the Ecumenical Councils of the 4th-7th centuries and from the viewpoint of his own sophiological conception, in which teaching on the Incarnation is the central theme.

Before saying something new in the development of

the dogma of the Incarnation, i. e., making his contribution to the evolution of neo-Chalcedonian theology, which is a call of our times, Archpriest Sergy makes an attempt, drawing on a careful study of the history of dogma, to provide an all-encompassing synthesis of the patristic theology of the pre-Chalcedonian period.

Humanity began assimilating the truths of the New Testament Revelation in a concrete historical epoch and mastered them in the context of the greatest of all the ancient cultures. An aspiration to express the truths of Revelation in the language of classical Greek philosophy was typical of the theology of the pre-Chalcedonian period. The objective immanent development of theological ideas was of an exclusively dialectical nature, which was singularly evident in the struggle between the Antiochene and Alexandrian schools. Both theological trends had numerous and brilliant followers. "Their historical destinies were different", Archpriest Sergy writes, assessing their general positive importance in the development of the science of dogmata. "Some are glorified as teachers of the Church, others are anathematized as heretics. A historian knows the extent to which the element of chance here was confused with what is essential; therefore, contentious points may sometimes be encountered in these qualifications. However, one thing remains unquestionable, namely, that all of them, irrespective of their ecclesiastical destinies, were engaged in one common endeavour, creating theological epochs, and they influenced one another so much that it is impossible to comprehend either theological teachings or conciliar definitions apart from this unity and mutual link" [1, 7]. Their inner opposition notwithstanding, both tendencies led to Chalcedon, which Archpriest Sergy considers a genuine dogmatic miracle, one which surpassed the "natural powers and possibilities of the dogmatic consciousness of the epoch" [1, 7], despite the fact that the Chalcedonian synthesis of Alexandrian and Antiochene Christology had been prepared by the entire preceding development of theology. Prime elements in the development of the idea of the God-man in the patristic epoch which preceded the Council in Chalcedon were the raising of the Christological problem by Apollinarius of Laodicea and the attempts to resolve it onesidedly in the antithesis of Alexandrian monism (St. Cyril of Alexandria) and of Antiochene dyophysites (Diodoros of Tarsus, Theodoros of Mopsuestia, Nestor and the Blessed Theodoritos of Kyra). As Archpriest Sergy notes, "if its natural emergence is examined, the Chalcedonian definition is an external compromise, a mechanical blending of two heterogeneous and mutually hostile conceptions which have unexpectedly and miraculously yielded a chemical compound instead of a mechanical one and formed a crystal of dogma" [1, 79-80]. In the conjunction of the external circumstances that accompanied the history of the Council Archpriest Sergy describes a special action of Divine Providence, "the breathing of the Holy Spirit, Who breathes where He wishes". And yet he admits that as a consequence of their historical limitedness, the Antiochene and Alexandrian schools,



the astonishing dogmatic gifts of their exponents withstanding, did not exhaust in full measure this dogma in their interpretation. Therefore, the Chalcedonian dogma "not only is a standard of dogma against which the Church consciousness should gauge itself; it is also given to human thought as the highest and uppermost problem of theological and philosophical cognition" [1, 80]. Perceiving this dogma as a symbol of policy-making importance for the religious and theological development of the idea of the God-man, Archpriest Sergy believes that "it is our times that are called upon in their striving for a theological synthesis to historically be the Chalcedonian epoch" [1, 80]. Archpriest Sergy, who believed that "all his Christology seeks to be precisely Chalcedonian theology" [2, 80], himself formulated the need for a theological elucidation and development of such fundamental tenets of Christology as the postulate of nature and the hypostasis, the establishment of a correlative link between the hypostasis and nature, the possibility of intercourse between the divine and earthly nature, and the possibility of blending the two natures in one hypostasis. This need, which obtains from the external antinomy of dogma, an antinomy that is contained in the four negative definitions as a synthesis of two vying conceptions, is presumed by the predetermined nature of a positive solution of the Christological problem which requires an answer not only in the form of a Chalcedonian "no" but also a Chalcedonian "yes".

"*The Word was made flesh* (Jn. 1. 14). These five words of the Evangelist St. John the Divine which express the mystery of the Divine Incarnation were and will be a topic of theological controversies, but will always remain the lodestar lit by the word on the Word. They will encompass the unencompassable truth: God became (egeneto) a creature, *flesh*, and, no matter how the word "flesh" is interpreted, this means that God became man without ceasing to be God. Such is the most obvious and indubitable meaning of these lightning words in the Gospel of the son of Thunder" [1, 240], in which Archpriest Sergy describes the original and central tenet of the entire Christological theme. And whereas the Council of Chalcedon answered the question of how God became man without ceasing to be God with the dogma of the indivisible union of the divine and human natures in the one Hypostasis of the Logos, Archpriest Sergy rules out the reference to the omnipotence of God and undertakes an attempt to ascertain the ontological prerequisites for such a unity. This tendency of Archpriest Sergy's is manifest in connection with his development of the sophiological conception. Thus, in "The Non-evening Light" S. N. Bulgakov (later Archpriest Sergy — *Ed.*) incorporates the Divine Incarnation into the general context of the creation of the world as an act of "Divine omnipotence and at the same time of love-humility" [3, 334]. Being pre-eternally predestined, "the Divine Incarnation was an act of the new and final creation of the world, which had been harmed in its nature.... And this new creation of

the world concluded in [the new, as if second Sabbath-day of divine peace]" [3, 336]. Just like the creation of the world, the Divine Incarnation was effected, the ladder of Jacob between Heaven and Earth was erected" [3, 339], and there is no need for any ontological bridge between the Creator and creation because Christ is "the deepest foundation, the most intimate essence of man" [3, 339]; He "has become absolutely immanent to man and, through him, to the world" [3, 339]. However, in the very first volume of his dogmatic trilogy "On Divine Incarnation" Archpriest Sergy raises the issue precisely of the ontological possibility of the Divine Incarnation: "...after God created the world and endowed it with indestructible existence in its own ontology, God established this ontology for Himself as well and is already correlating with the world not on the basis of might but of providential interaction.... Therefore, the Divine Incarnation cannot incorporate any act that does not reconcile itself to human nature, runs counter to it, that is not ontologically encompassable and possible for man" [1, 207, 208].

In other words, if one draws on soteriological prerequisites, one cannot allow the possibility of the salvation of human nature without its being combined with divine nature; however, an indivisible and invariable unification of nature in one Hypostasis of the Logos cannot but presuppose their ontological correlativity and, in a certain sense, predetermination in Divine eternity. More concretely, Archpriest Sergy reduces the ontological practicability of the Divine Incarnation to recognition of the identity of the hypostasis of man to the Hypostasis of the Logos (for all the depth of the difference existing between the image and the First Image) and the obtaining possibility of replacing the human hypostasis with the Hypostasis of the Logos, and he regards this possibility, the grounds for which are "contained in the very creation of man" [1, 198], more as an ontological necessity, when he maintains that the Logos has become the hypostasis for human nature once again "not by virtue of the same abstract omnipotence but because it is human nature that is called upon to be hypostasized by the Hypostasis of the Logos" [1, 221].

Being ontologically not only possible but also necessary, the Divine Incarnation should not be regarded as ontologically unexpected either. This is the conclusion that Archpriest Sergy arrives at when arguing the idea of the pre-eternal definition of the Divine Incarnation, which "is repeatedly expressed in the word of God" [3, 335] and which has remained "a mystery even to the chiefs and powers of heaven" [3, 336]. Perceiving the Coming of Christ into the World, the Divine Incarnation, as an act of the "new and final creation of the world" [3, 336], Archpriest Sergy draws the conclusion that it, "according to the direct witness of the word of God, was predetermined even before the creation of the world, i. e., it was included in the pre-eternal divine counsel on the world" [1, 191-192]. On the basis of numerous texts (1 Pet. 1. 20; 1 Cor. 2. 7; Eph. 1. 4; 3. 9-11; Jn. 3. 16-17; and 1 Jn.

4. 9) he believes that the Divine Incarnation is not only an "act of divine providential supervision of the world" [1, 192], but is "God's original favour, which was 'prior' to the actual creation of the world" [1, 192], i. e., it expresses what is the most basic and definitive in God's attitude to creation and not solely to the individual instance that the Fall was. Is the Divine Incarnation an instrument of the redemption and salvation of man or was it in a certain sense effected irrespective of the sin of the Fall, as something pre-eternally predetermined in divine counsel so that *he might gather together in one all things in Christ, both which are in heaven, and which are on earth* (Eph. 1. 10)? Archpriest Sergy answers this question not with the mutually exclusive "either-or" but with the complementary "both". According to Archpriest Sergy, this viewpoint accords with the "wisdom of the brief words of the Nicean Creed: 'for us men, and for our salvation'" [1, 195] in which "the first half of this wording of the Creed — 'for us men' — has a more general meaning than the individual use of 'and for our salvation' in the second half" [1, 193].

Archpriest Sergy views the content of the above texts and the words of the Creed as proof not only of the immediate redemptive importance of the Divine Incarnation but also its universal meaning: *The Word was made flesh*. This should be accepted "in the full measure of its content — theologically, cosmically, anthropologically, Christologically and soteriologically" [1, 195]. Thus, while not ruling out the concrete redemptive significance of the Divine Incarnation, yet not confining it to the bounds of soteriology, which is as much part of the eschatological task as the means are part of the end, as the path to executing the eternal divine plans for the world and man, Archpriest Sergy maintains a viewpoint that is common to patristics as well as theology, namely: "The Divine Incarnation was effected in all its significance, as had been pre-eternally determined in divine counsel, but it took place for the sake of fallen humanity" [1, 123].

The issue of the pre-eternal concept of Divine Incarnation was the subject of polemics between Archpriest Sergy and Metropolitan Sergy (Stragorodsky, the would-be Patriarch of All Russia — *Ed.*). For one thing, the problem should not be confused with the issue of whether the Incarnation would have been effected irrespective of the Fall; in this case, as Archpriest Sergy notes, removal of the question itself as "a casus irrealis" [1, 193] could be the answer. For another, as to a preliminary gnoseological assessment of the issue raised, it is obvious that the notions "before" and "after" apply to the category of the temporal and relative and, consequently, are not applicable to God. However, in man there always remains the aspiration to fathom what is not fathomable in principle; this aspiration is effected in theological creativity, in the experience of cognitive structures; primitive and imperfect with regard to divine reality, they are gauged for "veracity" or "erroneousness" against formal logic. Clearly, logic cannot serve as the only touchstone in appraising a theological view, especially if one considers

that dogmata themselves are of a metalogical nature and that, aside from cataphatic theology, Christianity knows apophatic theology. The theological views of each epoch do not remain in a state of dead immobility; in creativity, what is new is assessed more often than not from the standpoint of what is old. The controversy over the Divine Incarnation, whether it is pre-determined in divine eternity or was merely an act of the will of God linked with the destiny of the created world, exhibited a struggle between two theological conceptions: soteriological absolutism (Metropolitan Sergy and Vladimir Lossky), on the one hand, and the Christological universalism of Archpriest Sergy Bulgakov, on the other; both sides leaned towards extremes. "Vladimir Lossky was at times irreconcilable in the disputes and in defending truth. However, we saw how in the last years of his life he was increasingly successful at... wise tranquillity" [4, 231]. Metropolitan Sergy called the Divine Incarnation an occasion, using the word "boldly and exactly, as befits a theologian who contemplates not terms but what they apply to" [5, 47], and he was undeservedly accused of "occasionalism" by Archpriest Sergy. However, Archpriest Sergy himself recognised Divine Incarnation as a necessity and was for his part accused of "sophiological determinism" by Vladimir Lossky. Opponents equally argued the veracity of their views with proofs from Holy Scripture, the authority of the Holy Fathers and, lastly, the logical consistency of their argumentation. Meanwhile both views contain a common principled Orthodox viewpoint. We will examine their statements:

"Of course, as the Omniscient, the Lord foresaw from eternity the fall of man and also envisaged the plan for salvation — the incarnation of the Son of God" (Metropolitan Sergy) [5, 47].

"Nevertheless, God decided to create the world, which contained a possibility of a falling from God in its nature. And as a response to this possibility God pre-eternally accepted His definition of the Lamb of God, immolated before the fashioning of the world, and, consequently, to a certain extent irrespective of whether this possibility became reality" (Archpriest Sergy Bulgakov) [1, 194].

One cannot fail to descry in both texts a dogmatic parallelism that unites both conceptions. However, the polemicists were irreconcilable — the question of the Divine Incarnation was part of the context of sophiological problems, precisely this circumstance imparting especial acuity to it. Much in this controversy was historical and chance. Metropolitan Sergy did not have a possibility to fully study the works of Archpriest Sergy and was familiar with them only from excerpts. All the same, the famous controversy over Sophia was of objective positive importance. The stand of Metropolitan Sergy is entirely explained by the goals of the Church economy. In the context of the Church's existence, the essence of which is the salvation of man, it is what might be called soteriological absolutism that is justified. We are saved through the Divine Incarnation and become children



of God, but *it doth not yet appear what we shall be* (1 Jn. 3. 2). Theologically speaking, however, it is not only unblameworthy but also laudable to seek to see what will be if only *through a glass, darkly* (1 Cor. 13. 12), i. e., fathom the meaning of the Divine Incarnation in its full universal significance, without confining it to the framework of soteriology, as Archpriest Sergy tried to do.

In what, then, lies the intransient predetermined nature of the Divine Incarnation, which Archpriest Sergy insistently defends? What are the general ontological prerequisites for the manifestation of God in the flesh? Archpriest Sergy answers this question drawing on his notion of the general attitude of God to the world, which consists in love of creation even before creation itself. "The creation of the world was a sacrificial act of divine love at the very foundation" [3, 335], and this "love, the nature of which is sacrifice, is self-abnegated for the world not only by the fact that it establishes the existence of the world along with God, making Him correlative with the world" [1, 194], but also by the fact that "God as a Person comes into personal contact with man" [1, 194]. There are no bounds to divine love, which is poured out onto creation and reaches the limit, the fullness of self-sacrifice for the world. The darkness of nonexistence is dispersed by divine love, and the world is established in its existence; the profound damage of the fallen world that *was very good* when created, does not become an impediment for it; lastly, it does not stop even before the worldly freedom of man which, however, it does not violate, as divine love is incompatible with ontological coercion against intelligent creation if only for its benefit. For this reason the sending of the Son of God into the world is effected without violating the laws of creatures' limitedness to which the world is subordinate. "God is love, and the creation of the world is love" [6, 57], and in this love for creation in the Divine Incarnation "everything is given by God for the deification and salvation of the world, and there remains nothing more what would not be given" [6, 57]. Thus, God's ontological attitude to creation lies in the boundless munificence of God which is incessantly and diversely manifest in the existence of the world. This is a theological conviction of Fr. Sergy. The same is maintained by Orthodox dogma; however, Archpriest Sergy oversteps the gnoseological limit which pertains to the mystery of divine love: the answer with a reference to divine love merely bespeaks why the Divine Incarnation was effected. Archpriest Sergy develops what has been said, revealing how it was effected, and this "how" is nothing more than a sophiological commentary to Chalcedonian theology. The course of Archpriest Sergy's argumentation can be presented as follows. *The Word was made flesh* (Jn. 1. 14), i.e., it took on human nature. This was not some sort of "ontological surprise; on the contrary, it was the fulfilment of the predestination fashioned in Heaven and on Earth" [1, 222]. Having become the Hypostasis for the human nature of Christ, the Logos united

with human nature not only hypostatically but also naturally, "bringing with Himself His own divine life, or divine nature, into this entity [1, 222]. Both natures are incorporated into the integral life of the one Hypostasis, but "in both natures, divine and human, unworldly and worldly, there should be something mediatory or common that can be presented in the broader picture and manifested as the intransient foundation for such a unification" [1, 222]. In other words, Archpriest Sergy considers it necessary to allow an ontological principle recognition of which would make it possible to comprehend the unity of the Godhead with humanity not only as an external empirical link between the two natures but also as the result of the inner metaempirical correlativity between both natures. In this instance the question arises: What can be considered the ontological prerequisite for Divine Incarnation that has been effected? Archpriest Sergy answers this question from the standpoint of his sophiological views. What is more, it is the Divine Incarnation that Archpriest Sergy regards as the true underpinnings and loftiest purpose of his teaching on Sophia, which is essentially two modes of being: Divine Sophia, which is identical to the Uzziah, divine nature, and corporeal Sophia, which is in the process of creature formation and seeks "to achieve the plenitude of its sophiazation, or deification" [1, 223]. In the interpretation of Archpriest Sergy, the latter corresponds to a unification of the Divine Sophia, or the divine nature of the Logos, "which is the same thing, with the corporeal Sophia, human nature in Christ. And, being only an image of the existence of Divine Sophia, corporeal human nature does not contain any "ontological newness for God" [6, 58], the same applying to the entire world created by Him. By postulating sophia as the general basis "both of the divine world, i. e., the divine nature of Christ, and of the corporeal world, i. e., His human nature [1, 222], and regarding sophia "only as a bridge" [1, 249] or an objective "possibility for convergence of God and creation" [1, 249], Archpriest Sergy seeks to explain in philosophical terms how "the Logos could assume human nature without ontologically running counter to His own" [1, 222]. When assessing the sophiological interpretation of the dogma of Divine Incarnation, one should note, first of all, that the sophiological orientation of Archpriest Sergy is merely a philosophical commentary to the dogmatic teaching of the Church. Of course, dogmatic truths can be translated into the language of philosophy, just as the truths of the empirical sciences can be expressed in the abstract language of mathematics, and this was brilliantly done by Archpriest Sergy. However, just as an abstraction is not a thing itself, so is sophiology not dogma. Generally speaking, it is extremely difficult to outline the sophiological conception which Archpriest Sergy developed as one of the variants of a solution to the Christological problem. Schematically, the Christological views of Archpriest Sergy in their sophiological context can be formulated as follows. The Chalcedonian dogma professes a disunited and in-

invisible unity of the two natures, divine and human, in Christ. However, the notion of nature is usually taken in some indefinite sense, solely as the potency of the life of the spirit in which the self-cognizing spirit reveals and effects itself. Archpriest Sergy believes that the notion of nature presumes specific concrete content. According to him, divine and corporeal natures exhibit substantial differences. For a corporeal spirit "its own nature is an unexhausted and even inexhaustible phenomenon, some motion, a possibility that incessantly becomes reality... In this sense a corporeal spirit remains undiscovered or undiscovered for itself; it does not exhaust itself but only becomes itself. Formation is a synonym for corporeality. Inasmuch as the corporeal spirit lives it always acquires content of being that is new to it, and its own nature is therefore for it that which is both given and assigned" [1, 119]. Conversely, in the nature of the Divine Spirit "there is nothing that is given and unrealised" [1, 119] because for the Divine Spirit His nature is not some unactualised potency, but is fully transparent, since "it is all hypostasized, realised in the personal life of the Godhead, manifested and fulfilled" [1, 19]. Thus, the difference between divine and human nature can conditionally be considered the first premise in the Christological conception of Archpriest Sergy. This difference presupposes the need — not an unconditional one, of course — for uniting the two natures in Christ; in the love of God the Father the Hypostasis of the Logos jointly with His divine nature incorporates corporeal human nature, which in Christ overcomes its corporeality and limitedness and attains deification.

The identity which exists between the divine and human natures and which allows the possibility of the two natures being united in Christ should be considered the second conditional premise in the argumentation of Archpriest Sergy. Not confining himself to the Scripture witness of God's image and likeness in man which in essence has yet to be exhaustively interpreted dogmatically, Archpriest Sergy grounds the identity of the divine and human natures on theoretical computations of a sophiological nature. Divine nature as "the absolute content of absolute life" [1, 124] is recognised here as identical to Divine Wisdom which, being Uzziah and equally common to all the Persons of the Holy Trinity, is the object of the self-revelation of the Father in the Son, *All things were made by him* (Jn. 1. 3), i. e., everything that is unfathomable is contained in divine nature as universal and supratemporal positive All-unity. Although a non-hypostatic essence, Sophia is pre-eternally hypostasized by the Hypostasis of the Logos, which is the demiurgic hypostasis that reveals the Father. On the other hand, in terms of its absolute content, divine nature, Sophia, "as the all-organism of ideas, is pre-eternal Humanity in God" [1, 136], i. e., the divine first image and the foundation of man's existence, and this "pre-eternal Humanity", which comprises the content of divine nature, like

Sophia, "possesses the capacity to hypostasize" [1, 136], and also the demiurgic Hypostasis of the Logos. Seconding S. V. Solovyov's idea that "Sophia is pre-eternal Humanity" [1, 137], Archpriest Sergy boldly adds that "the Logos is the Divine Man" [1, 137]. This extremely original and unexpected conclusion comprises the chief argument Archpriest Sergy advances to ground the identity that exists between the divine and human natures. The content of Christological dogma also applies to the field of logology: according to Archpriest Sergy, the Son of God is the "pre-eternal Man" [1, 137], not, of course, in the sense of empirical concreteness, but as the "human First Image prior to the creation of the world" [1, 137], yet already pre-eternally "predetermined to become an earthly man" [1, 137]. This idea, which Archpriest Sergy himself considers "fundamental to Christology, soteriology and anthropology" [1, 137], can be recognised only as a personal theological view, a theologoumenon given a dogmatic interpretation of such witnesses in Holy Scripture as the creation of man in God's image and likeness (Gen. 1. 26-27; 5. 1), and also the testimonies of Christ Himself, Who said in His talk with Nicodemus: *And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven* (Jn. 3. 13), and Who told the Jews: *What and if ye shall see the Son of man ascend up where he was before?* (Jn. 6. 62), and the bold antithesis of St. Paul the Apostle: *The first man is of the earth, earthy: the second man is the Lord from heaven* (1 Cor. 15. 47). Archpriest Sergy draws the conclusion that "God-Manhood and the God-man, i. e., the humanity of the Godhead, like the divinity of humanity, are given pre-eternally in God" [1, 137]. *For in Him we live, and move, and have being* (Acts 17. 28).

On the other hand, if Sophia is pre-eternal humanity, empirical humanity should bear the ontological imprint of sophian corporeality; after all, according to Archpriest Sergy, "the assumption of human nature by the Logos is linked with its sophian nature" [1, 235]. In other words, the question shifts from the theological dimension to the anthropological one. "God established the existence of the world in Sophia" [6, 209] — such is the fundamental premise of Archpriest Sergy. In its reality the existence of the world is effected "in the consistency of time, the centre-piece of which is, of course, the birth of the New Adam, the true God-man: *But when the fulness of the time was come, God sent forth his Son* (Gal. 4. 4), for time is a mobile image of eternity (the philosopher Plato — *Auth.*), eternity in formation" [6, 135], "a topical synthesis of existence and nonexistence" (3, 198), and it is in this "dual nature" of time that the mystery of the corporeality of man consists. Aware of the contradiction of the eternal and temporary nature of his being, man, swept by "his temporaneity, still knows eternity and comes in contact with it under the protecting veil of his unfolding" [1, 223]. In the sophiological interpretation of Archpriest Sergy this means that man, "having his home in Heaven and not only on earth, contains



the image of a dual nature and manifests the noncorporeal Sophia in his nature" [1, 223]. This tenet as a divinely assigned element in man is accepted by Archpriest Sergy as an ontological principle through which the deification of human nature is necessarily surmised, this being truly possible with uniting the two natures in Christ.

Thus, having discovered, on the one hand, a basic ontological difference existing between the divine and human natures and having grounded, on the other, an identity between them, Archpriest Sergy showed the possibility of joining the divine incorporeal and human corporeal natures in Christ anthropologically as well as theologically. The general prerequisite for this joining acquires a sophiological interpretation here: "The corporeal Sophia is the image of the Divine Sophia" [6, 135]; human nature, qualified in the persons, is the image of the Divine Ousia, which is hypostasized in God and revealed by the Father in the Son and Spirit. It is for this reason that the "Logos, having Divine Sophia as His nature, enters through Divine Incarnation into the process of its corporeal formation" [1, 223], effecting in the life of the world "its elevation from the corporeal Sophia into the corporeal-divine Sophia" [7, 402]. The main sophiological meaning of Divine Incarnation thus boils down to the return of the corporeal Sophia into the unity of the Divine Sophia, to the deification of man by God and in God, in Whom all of creation has "a foundation that is supratemporal, and, through this, is participatory to eternity... In this sense humanity as a focus of the world proceeds from the eternity of God, although in its corporeality it is subject to formation, or corporeal temporality" [6, 135]. This return of corporeal Sophia to divine plenitude is effected in the demiurgic Hypostasis of the Logos who accepts "the formation of the world into His own life" [1, 223], joining "in the unity of His two natures Divine Sophia as His Godhead and the corporeal Sophia as His humanity" [1, 228].

Having expounded in the most general terms the sophiological views of Archpriest Sergy in the field of Christology, we need to pinpoint the chief ways in which they differ from the traditional Orthodox teaching. Archpriest Sergy considers the Church teaching on the Incarnation a sort of guarantee of the veracity and inviolability of his sophiological doctrine, which he considered a unique ontological foundation buttressing the edifice of the Christological dogma that was erected by the Church Councils. An objective assessment of the Christological theology of Archpriest Sergy requires that we ignore the centrepiece of all his creative work — the term "sophia", if only for the purpose of critical methodology. For him the term Sophia was of exceptional importance; it was, frankly, a symbol of all his work, something like the mathematical sign  $\Sigma$ , with which he wanted to set all things... *both which are in heaven, and which are on earth* (Eph. 1. 10) into some integral unity. However, even in the content of the term "sophia" Archpriest Sergy failed to overcome fully the inevitable differentialism, as is evident from his numerous statements

about Sophia. Thus, in Volume I of his long trilogy he writes at the end of the chapter "Divine Sophia": "Sophia is Divine Wisdom, it is Divine Glory, it is Humanity in God, it is Divine Humanity, it is the Body of God (or, the 'shroud' of the Godhead, which is the same thing), it is the divine world which existed in God 'prior' to creation" [1, 140], and in Volume II of the trilogy he says that "sophianess is a synonym for existence itself" [7, 402]. It can be said that in the theology of Archpriest Sergy, in each individually taken aspect of it, the sophiological conception is merely of instrumental importance, remaining the applied sphere of philosophy. On the other hand, it is also obvious that the essence of the problem does not change from its terminological aspect. If we understand this, it will become clear to us that the most basic and essential difference between the Christology of Archpriest Sergy and the Christology of the prominent 19th-century theologian Metropolitan Makary of Moscow is hardly that Archpriest Sergy taught "mediation" in the form of a strange sophian substance identical neither to God nor creation" [2, 84] — Archbishop Serafim (Sobolev) accuses Archpriest Sergy of this — but that the ontological possibility of the Divine Incarnation is revealed here, the notion of the nature of the Divine and the human spirit is concretised and their principled difference and identity given, and the dogmatic meaning of a joining of the two natures in Christ is developed. It is in Christology that Archpriest Sergy's creative style was reflected in the boldest relief, namely, his striving to find the new in the old and within the confines of the old, to see what is topical and problematic in what has long been known and resolved, and to broaden and deepen customary conceptions and notions and suffuse them with concrete meaning and content. If Metropolitan Makary maintains that "the Second Person of the Most Holy Trinity, the Only-begotten Son of God, voluntarily desired to become man, take all the sins of man upon Himself and suffer for them all that the righteous will of God had ordained" [8, 17], and thus admits the extraordinarily moral nature of the relations between God and creation, Archpriest Sergy seeks to ground these relations ontologically, since moral freedom is always manifest solely within the framework of ontological determinism. Thus, he is in no way removing the moral element from the dogma of the Incarnation; rather he is affirming it. For Archpriest Sergy *The Word was made flesh* is not only and not so much a rational "means chosen by God for the restoration or redemption of man" [8, 17] as an "uncompassable mystery" [1, 240] of God's, a mystical cryptogram of God-manhood, the "foundation of the God-manly process" [7, 402], the "task and goal of creation" [7, 403]. In the Christological theology of Archpriest Sergy the ontological principle dominates over the moral one, religious irrationalism over logical rationalism, the dynamics of search and the newness of problems over wise restraint and statics; vividly mirrored in it was the dialectics of the old and the new both in Archpriest Sergy's own views and in theology as a

whole, but this is the dialectics of growth, and it is just as inevitable as the development of truly theological consciousness. Of course, each theologian should subscribe to a certain indifferentism with regard to all that is new, but this indifferentism should be reasonable, being based on the principle "do not use and do not reject": do not accept, because this new has yet to be studied; do not reject, because it can and should be studied. The task of an Orthodox theologian is not only to pinpoint mistakes and delusions in the views of his predecessors but also to be able to find in their work all their best elements and what is objectively valuable for theological science.

#### SOURCE MATERIAL

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4. Archpriest John Meyendorff. The foreword to: V. Lossky. *Bogovidenie* (The Vision of God). In: *Bogoslovskiye trudy* (Theological Studies). Moscow, 1973, No. 8.
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7. Archpriest Sergy Bulgakov. *Uteshitel* (The Consoler). Tallinn, 1936.
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## Bible Studies

# The Problem of Glossolalia in Russian Orthodox Exegetics

The present study represents an attempt to analyze the stand taken in Russian exegetics on the phenomenon of glossolalia\* as represented in the New Testament and to offer an objective explanation thereof. The study does not concern the present-day attitude to the problem as something requiring special investigation.

In recent time the problem of glossolalia has been the source of keen theoretical and practical, and even apologetic interest generated by the growth of charismatic movements among Christians and non-Christians. From our point of view the problem looks even more important since Christians of other confessions experiencing this phenomenon regard it as the hallmark of genuine spirituality. The absence of glossolalia in the Apostolic Church is interpreted as a sign of non-spirituality and the proponents of this view point to Scriptural passages where glossolalia is described as the sign of the Holy Spirit in the spiritual life of believers. Without identifying the nature of the phenomenon it would be inappropriate to speak of its presence or absence in a Church and assess the degree of spirituality of her members.

The traditional understanding of glossolalia, traced to St. John Chrysostom and probably, even to St. Irenaeus of Lyons, can be summed up in the following way: first, the Corinthian glossolalia (1 Cor. 14) is identified with the phenomenon that took place at Pentecost when the Apostles were all filled with the Holy Ghost and began to speak with other tongues (Acts 2. 1-11). According to St. Luke, Jews born in different countries who came to Jerusalem for the feast heard the Apostles speak in their native tongues. Second, the "tongues" in verses 6 and 8,

according to patristic interpretation, were regarded as specific historical languages, the native languages of the countries from which Jews came to the Feast of Weeks (Acts 2. 9-11). Third, the same general interpretation is attached to all the glossolalia formulas given by St. Paul in chapters 12-14 of the First Epistle to the Corinthians and occurring elsewhere in the New Testament.

This extraordinary gift dispensed with the need to learn foreign languages faced by the Apostles following the commandment of Christ to teach all nations (Mt. 28. 19). "Why were the Apostles granted it first of all?" asks St. John Chrysostom, and replies: "Because they had to go everywhere" [1, 353]. The saint believed that it was possible for one person to master not just one, but many languages, to embrace the tongues of all nations, so to speak. This suggested an analogy with the Tower of Babel: "As during the construction of the tower one tongue was divided into many, so also then [at Pentecost] many languages were often possessed by one and the same person who spoke Persian, Roman, Indian and many other languages as was given him by the Holy Spirit. This faculty was known as the gift of tongues because a person possessing it could speak many languages" [1, 353].

This view of glossolalia was also shared by Sts. Theodoret, Euphemius Zigaben, St. Theophylact and most of the Russian exegetists. St. Feofan the Recluse of Vysha who produced a synthesis of patristic exegetics on the basis of the epistles of St. Paul, wrote: "The gift of speaking various languages is not from the study thereof, but is granted by the Spirit of God. The Roman Empire was overfilled with peoples speaking different languages. And so as not to deny anyone the possibility to hear the preaching of the Good News, the gift of speaking in various tongues was granted everywhere" [2, 447].

This view appeared to be the most natural, and therefore the most correct one. The uncertainties and problems of interpretation of certain passages, or discrepancies in the manifestations of the gift of tongues as described by St. Paul

\* Glossolalia, or the gift of tongues (Gr.: *glossa* — tongue, speech; *laleo* — talk, babble), is an interesting and mysterious phenomenon in the life of the early Apostolic Church. It is best described by St. Luke in Chapter 2 of the Acts and by St. Paul (1 Cor. 12-14). Other mentions of the phenomenon (Acts 10. 44-46; 19. 6; Mk. 16. 17) add but little to our understanding of it.



and by St. Luke were either ignored or squeezed into the traditional framework even despite glaring contradictions.

Before turning to a new trend in the interpretation of glossolalia in Russian exegesis let us turn for the sake of comparison to Corinthian glossolalia as described by St. Paul himself (1 Cor. 14). The gift of tongues as a gift of prophecy manifests itself during prayer (not during sermon, ver. 13-14), at prayer meetings (ver. 2-3) or at home prayer (ver. 18-19). The speech of a person granted the gift of tongues was incomprehensible both to the listeners (ver. 2) and to the speaker himself (ver. 13-14, 28) because he spoke *not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries* (ver. 2).

The gift of tongues could bring benefit only in combination with another gift of the Holy Spirit — the gift of interpretation, which also was a charisma obtained through prayer (ver. 13).

If not interpreted, the apostle says, the utterings of the one possessing the gift of tongues may be compared with the sound of an unknown musical instrument (pipe, harp or trumpet) which can confuse the listener (ver. 7-9). For the listeners such utterings will be like the speech of a *barbarian* (1 Cor. 14. 11). When such a person prays in his mysterious tongue his *understanding is unfruitful*, although his spirit prayeth (ver. 14), that is, he is doing this at a subconscious level and the listeners who do not understand the meaning of his prayer cannot share in it with understanding and say *Amen* in the right place (ver. 16-17).

St. Paul admonishes the Corinthians not to indulge in this externally effective, but hardly practically useful gift. He accentuates instead the one which is of benefit for the whole Church, which edifies her (ver. 12) — the gift of prophecy.

Because of its extraordinary nature the gift of tongues can impress unbelievers who may regard such utterings as some sign from God (ver. 22). But if several members of a Church start speaking in tongues without explaining what they are saying, unbelievers hearing them may say that they are out of their mind (ver. 23). Therefore faithful should use this gift with discretion, take turns at speaking with tongues and having someone to interpret what they are saying. If this is not observed, the Apostle resolutely forbids using this gift (ver. 26-28).

It follows from the above that St. Paul describes as "the gift of tongues" speech addressed unto God alone and inspired by the Holy Spirit. This speech cannot be understood by other men without a similar inspiration from above. This is a supernatural and mysterious form of speech which can hardly be judged by people who are denied such charismatic gift.

As a spiritual gift the Corinthian glossolalia is identical with that of Pentecost. In both these cases what we are dealing with is a manifestation of the Spirit of God in human spiritual sphere, but this manifestation assumes different forms. The unique experience of the Pentecost consists in its unique effect upon the Apostles. *They were all filled with the Holy Ghost, and began to speak as the Spirit gave them utterance* (Acts 2. 4); *Every man heard them speak in his own language* (Acts 2. 6). At Pentecost the Apostles' speech was a charisma, a supernatural and spiritual speech, which was, however, addressed to the people around them who could understand what they were saying. *And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?* (Acts 2. 7-8).

Some interpreters draw a parallel between the glossolalia of the Pentecost and that of Corinth, saying that the Apostles did not espouse anything concrete, but simply praised the great acts of God (Acts 2. 11) which was probably in the manner of hymn singing, which led some of the onlookers say *these men are full of new wine* (Acts. 2. 13). Pilgrims gathered for the feast understood the Apostles speaking with tongues under the effect of the Holy Spirit. This point of view, however, is contrary to the clear witness of the Gospel and is not corroborated by patristic exegesis. Exegetists who do not adhere to the traditional understanding of glossolalia, tend to regard it as some *lingua franca*, a system for mutual understanding for all. Some suggest that this is the forgotten language of the forefathers the knowledge of which was restored through the cleansing from sin by the Holy Spirit: others believe that it must have been a new and angelic language, mentioned by St. Paul (1 Cor. 13. 1).

Others who try to play down the aspect of the miracle suggest that speaking in tongues could refer to people speaking different dialects of Hebrew. This hypothesis, however, is clearly unacceptable because the Book of Acts clearly speaks not of one, but several tongues and describes what took place as a miracle. Thus the phenomenon can only be explained in terms of the traditional understanding of the glossolalia of Pentecost (13, 66).

As for attempts to interpret the Corinthian glossolalia as a permanent gift of speaking some foreign language under the effect of the Holy Spirit, it should be pointed out that this view is not supported not only by non-Orthodox, but also by many Orthodox exegetists.

In his *Annotated Bible* Professor A. P. Lopukhin says: "One can hardly subscribe to this [i. e. traditional — *Auth.*] opinion. Why, indeed would it be necessary even for the preachers of the Gospel to have such a gift? Knowing only two languages — Greek and Latin — they could go with confidence to any province of the Roman Empire without the fear of being misunderstood. Of what use would this gift be to the Church of Corinth where it must have been manifested with particular force and very often in congregations of worshippers? Would the Corinthians understand someone suddenly addressing them in Chinese or Hindu?" [4, 93].

St. Theodorite voiced similar misgivings: "For the Corinthians it would have been of no use to be able to speak the Scythian, or Persian or Egyptian language which they could not understand" [2, 497]. Indeed, it is difficult to offer some reasonable explanation of what practical use it would have been for someone in the Corinthian community whose members all spoke but one language, mainly Greek, to converse with someone in some exotic tongue, unheard of in their parts.

The subject of a traditional argument has been whether the gift of tongues was a miracle of speaking, or a miracle of hearing. This point was raised by St. Gregory of Nazianzus, who although supporting the traditional view of glossolalia, also admitted other interpretations [5, 21]. St. John Chrysostom also pointed out: "We have no knowledge of the facts mentioned by the Apostle, and the things that took place in apostolic time are repeated no longer" [6, 5].

The problem of glossolalia is not of dogmatic, but of purely exegetic nature which means that in this particular case theological thought must not be chained to tradition, but freely strive after truth. St. John Chrysostom, for example, was of the opinion that on the Day of Pentecost the Holy Spirit descended not only upon the Twelve Apostles, but upon all those present in the Zion chamber who numbered close upon 120 (Acts 1. 16). But with all due respect for the authority of this father of the Church in matters

of exegesis, Church Tradition did not share his view. The idea clearly conveyed in liturgical texts and on icons is that at Pentecost the Holy Spirit descended only upon the Twelve, thus making them the foundation of the Church (13, 58; 5, 505).

The problems involved in the exegesis of chapters 12-14 of the First Epistle to the Corinthians are compounded by the language of St. Paul which is neither clear nor easy to understand. A student of the aforesaid chapters, Father M. Fiveisky noted: "The Apostle faced the task of accommodating a completely new circle of ideas within the old Greek literary framework. And it is not surprising that at times this framework turned out to be inadequate for the task and ideas had to be squeezed into them almost by force. This accounts for the many obscurities, ambiguities and even contradictions many of which completely baffle us who are removed from the Apostle by nearly two thousand years. It should be assumed that the things that were clear to people who surrounded the Apostle or those to whom he addressed his writings have been obscured or even completely obliterated by time" [6, 5]. He also notes the fact that St. Paul, who was brought up in the Jewish surrounding and educated in a high rabbinical school, had to speak and write in Greek. What is more, his writings have since been copied more than once, which could have added to the ambiguities of the language [6, 5].

From the middle of the 18th century Western exegetists took a critical view of the patristic tradition on this score and analyzed anew all scriptural references on the subject. Their findings were summed up in the study of Father M. Fiveisky [6]. In addition to the patristic explanation of glossolalia, the author cites numerous theories by Western, mostly Protestant scholars who attribute the speaking in tongues to extraordinary religious exaltation or ecstasy. This theory was originated by Tertullian, and at the turn of the 18th century it was revived in Western theology [6, 113]. The contemporary Western "ecstasy theories" [6, 115] are based on a doctrine of Schultz who launched strong attacks on the traditional theory of glossolalia as the faculty of speaking foreign languages and cited the following arguments in support of his view:

1. If the gift of tongues was granted by God suddenly and without any active human involvement it would have been devoid of any religious-ethical meaning: a person would have become "an automation, a talking machine of an external force" [6, 116]. Such a faculty would have been a matter of calculating reason alone, and not of religion. One language is enough to fulfil a religious objective.

2. A sudden knowledge of many languages with all their lexics and grammar would have greatly confused a person's mind, instead of clearing it.

3. There was no need for the family of Cornilius in Caesarea (Acts 10. 46); the newly baptized in Ephesus (Acts 19. 6) and the Corinthians themselves (1 Cor. 14) to speak any foreign languages. How could St. Paul express the strange desire that all Christians should speak with tongues (1 Cor. 14. 5)?

4. Why was it necessary for a preacher to know some exotic languages when his audience could hardly grasp his meaning even in common Greek? One can hardly assume that Christians gathered at meetings where speaking in an unknown tongue was a mere trick. This would have hardly been approved of by St. Paul.

5. There is no single mention as to what foreign language was spoken on such occasions, but in all other cases the change from one language to another is mentioned (from Greek to Hebrew — Acts 21. 40; 26. 14; and to Lycaonian — Acts 14. 11).

6. There is no mention of what was actually said in an unknown tongue; on the contrary St. Paul points out that such a person conveyed no teaching, revelation or prophecy. Then what was he saying? Chapter 2 of the Acts says nothing definite except that the Apostles glorified the mighty acts of God.

7. How can it be that a person conversing in a foreign language is unable to translate what he says in his own language? Or did he forget it at the moment?

8. Why was it that some of those present at Pentecost, most probably the skeptically minded Jews, mockingly said that the men speaking with tongues (which must have included Hebrew, Greek and Latin) were full of new wine (Acts 2. 13), and those in Corinth described them as mad (1 Cor. 14. 23)? It should also be noted that replying to these remarks St. Peter likened glossolalia with the prophecy of the Prophet Joel (Acts 2. 16-21), which had nothing to do with foreign languages.

9. It is common knowledge that in Apostolic times Christians from converted Jews and heathens communicated mostly in Greek and various dialects of the so-called "Eastern idiom", including Hebrew, Aramaic, Galilean and Arabic. The linguistic knowledge of early Christians did not go beyond these boundaries.

10. Tracing the usage of the verb *laleo* in the Scriptures, Schultz comes to an interesting conclusion. He points out that for expressing thoughts the verb *legin erin* is used, whereas the verb *lalin* is used for sounds. This verb is used with reference to hymns praising God, thanksgiving prayers and solemn hymns [6, 93].

In the opinion of Schultz, glossolalia is the manifestation and consequence of a high degree of religious enthusiasm, of Christian delight expressed in prayers of praise and thanksgiving. This was accompanied by gestures and shouts of joy, exclamations such as *Alleluia*, etc. New religious experience was born from the advent of new messianic ideas, and there is no denying the fact that the religious enthusiasm of members of early Christian congregations was truly extraordinary, bearing no comparison to later years. One may mention the selling of possessions and giving away the proceeds to the poor, the unanimity and daily coparticipation in the Eucharistic services (Acts 2. 42) and the intense expectation of the Second Coming (1 Thes. 1. 10).

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(To be continued)



Divine Grace is ever present in the Apostolic Church and her Sacraments. On the photo: The Sacrament of Holy Orders. Bishop Afanasy of Perm and Solikamsk ordains Serafim Novoselov deacon

## The Sacrament of Matrimony The Betrothal Service

The Rite of Church betrothal answers the need of a Christian bridal pair to seal their matrimonial union with the blessing of the Church. In this rite the Church, through her priests, proclaims endorsement of this important step in life, imparting to it through her prayers the proper Christian spirit and direction.

In the final (third) prayer, the priest supplicates God once again to bestow His blessing upon the betrothal of the bridal pair in truth, faith, love and unanimity and send down a Guardian Angel to abide with the couple to the end of their life.

"Let us pray to the Lord", intones the deacon, and then the priest says the following prayer:

"O Lord our God, Who didst accompany the servant of the patriarch Abraham into Mesopotamia, when he was sent to espouse a wife for his lord Isaac; and Who, by means of the drawing of water, didst reveal unto him that he should betroth Rebecca: Do Thou, the same Lord, bless also the betrothal of these Thy servants, N. and N., and confirm the word which they have spoken. Establish them in the holy union which is from Thee. For Thou, in the beginning, didst make them male and female, and by Thee is the woman joined unto the man as a helpmeet, and for the procreation of the human race. Wherefore, O Lord our God, Who hast sent forth Thy truth upon Thine inheritance, and Thy covenant unto Thy servants our fathers, even Thine elect, from generation to generation: Look Thou upon Thy servant N. and upon Thy handmaid N., and establish and make stable their betrothal in faith, and in oneness of mind, in truth and in love. For Thou, O Lord, hast declared that a pledge should be given and confirmed in all things. By a ring was power given and confirmed in all things. By a ring was power given unto Joseph in Egypt; by a ring was Daniel glorified in the land of Babylon; by a ring was the uprightness of Tamar revealed; by a ring did our Heavenly Father show forth His bounty upon His Son; for he saith: Put a ring on his hand, and bring hither the fatted calf, and kill it, and eat, and make merry. By Thine own ring, O Lord, didst Thou arm Moses in the Red Sea; by the word of Thy truth were the heavens established, and the foundations of the earth were made firm; and the right hands of Thy servants shall be blessed also by Thy mighty word, and by Thine upraised arm. Wherefore, O Lord, do Thou now bless this putting-on of rings with Thy heavenly benedictions: and let Thine Angel go before them all the days of their life..."

After the prayer recited by the celebrant, the

deacon intones the Litany (Ektene) of Fervent Supplication:

"Have mercy upon us, O God, according to Thy great mercy, we pray unto Thee, do Thou hear and have mercy upon us." Choir: "Lord, have mercy upon us" (thrice, and so thereafter).

"Also we pray for our great lord and father, His Holiness Patriarch Pimen" (or Bishop N.) "and for all our brethren in Christ.

"Also we pray for our God-protected country, its authorities and army, that we may lead a quiet and peaceable life in all godliness and honesty.

"Also we pray for the servants of God N. and N. betrothed unto each other.

"Also we pray for all our brethren in Christ."

Priest: "For Thou, O God, art merciful, Thou lover of mankind, and we give glory to Thee, the Father, the Son, and the Holy Spirit, now and for ever and world without end. Amen."

Thus ends the Rite of Holy Betrothal and the priest leads the bridal pair to the centre of the church for the Rite of Crowning.

In this manner the Rite of Betrothal puts a seal of church recognition on the intentions and mutual feelings of the bride and the groom, cements their mutual pledge with the church blessing and prayers and reaffirms them in the importance of God's help in their future life together.

The rings upon their fingers attest to the fact of God's presence with them from now on, making them like *a defended city, and an iron pillar*, reminding them of *the kindness of youth, the love of the espousal* and their resolve to be *holiness unto the Lord, and the firstfruits of His* (cf. Jr. 1. 18; 2.3). They are imbued with zeal for honourable deeds, to the witness of truth, the acceptance of God's lavish blessings in keeping with His omnipotent blessing: *I will hasten my word to perform it* (Jer. 1.12). Therein lies the pledge of strength of their life together and its meaning, and therein lies the mystery of mutual love unfading with time. The Lord sends down an Angel to guide them on their way into the Kingdom of Heaven. And the task of discovering this Kingdom, which, according to the word of Christ, *is within you*, that is within their mutual love, is facilitated by the prayers and the blessing of the Church which are bestowed upon the bridal pair in the Rite of the Crowning.

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# Answering Your Questions

How should a worshipper act during Divine Liturgy?

Before the Cherubic Hymn, the deacon intones: "As many as are catechumens, depart." And each Christian, too, should count himself as being among the catechumens even in spite of his having been enlightened with the Holy Baptism. The deacon's command to the catechumens to leave the church proclaims the inadmissibility of their presence during the performance of the dreadful mystery of offering the Unbloody Sacrifice and the transubstantiation of the Holy Gifts because they are not yet fully prepared for it.

The term "catechumen" designates a person who is only being instructed in the dogmas of the Orthodox faith and liturgical life in preparation for receiving the Sacraments of Baptism and Chrismation. In the early Church catechumens had to leave the temple at this moment. So you too should ask yourself: "Am I still a catechumen? Have I mastered correctly the dogmata of faith? Does my understanding of the life of the Church warrant my remaining in the temple in the company of the faithful?" And should you be guilty of Deadly Sins, you must leave the church there and then. And if you dare to remain, you must humble yourself before God, sigh from the bottom of your heart and supplicate God to give you tears to lament your unworthy presence in the holy place, for in God's truth you should have departed from the church at this moment.

When they start singing the Cherubic Hymn, you should recite with feeling Psalm 51: "Have mercy on me, O God, according to Thy great mercy," and after its end you should say this prayer: "O God, cleanse me a sinner, for I have done nothing good before Thee, but deliver me from evil and may Thy will be done in me, that I open my unworthy lips without condemnation and laud therewith Thy holy Name, of the Father, and of the Son, and of the Holy Spirit, now and for ever and world without end. Amen."

During the Great Entrance when the Gifts prepared for the consecration are carried from the prothesis to the holy altar, you should bow down your head and pray and say: "Remember me, O Lord, in Thy Kingdom; remember me, O Master, in Thy Kingdom; remember me, O Holy One, in Thy Kingdom." At the Liturgy of the Presanctified (Gifts) when the already sanctified Holy Gifts are being brought, you must also bow down to the ground (make a prostration) and say the same prayer.

The Great Entrance typifies Christ's going to His salvific Passion, and at that time it is fitting to recall that it pleased Him to suffer for our sake and for the sake of our salvation. So keeping in mind that at this very time He is on His way to fulfil this goal, you should bow down to Him. Instead of your clothes, spread under His feet your own heart so that He would

soften it by treading upon it and that wells of tears would open in it as supplicants for the Life Everlasting. And when the celebrant says: "All ye Orthodox Christians, the Lord God remember you in His kingdom, always, now and ever, and unto ages of ages" and withdraws into the sanctuary, at this moment you also bow down as low as you can for this coincides with the Descent from the Cross and the Entombment of the Saviour.

When they sing the Creed in church, you too should join in, firmly and with feeling. When the singing is over, bow down to the Lord, saying unto yourself: "Establish me, O Lord, in this true faith and vouchsafe me to abide therein to the end of my life."

And then the deacon intones: "Let us stand aright, let us stand with fear" for the most crucial moment of Divine Liturgy—"the presentation of the holy offering" begins. Therein the inner gaze of the believer beholds "the grace of our Lord Jesus Christ and the love of God and the Father, and the fellowship of the Holy Spirit..." At this moment, O Christian, bow down to the Father, and to the Son, and to the Holy Spirit, to the Trinity consubstantial and indivisible, for it is right and meet to do so.

When the priest proclaims: Singing the triumphant song, crying, calling aloud and singing: "Holy, holy, holy, Lord of Sabaoth..." This triumphant song bespeaks of Christ risen from the dead, Who vanquished death and hell. At this moment the Church recalls Christ going to His Passion. And He is blessed for He is following the path of the cross in the Name of the Lord. So you too should say to Him in your heart: "Hosanna in the highest", and bow down.

When the priest exclaims: "Take, eat; This is My Body, which is broken for you for the remission of sins; Drink ye all of this; This is My Blood of the new testament, which is shed for you and for many for the remission of sins." Then you should recall Christ's Last Supper with His disciples and His voluntary and salvific Passion, and say to yourself: "I believe, O Lord, and I confess, that Thou art, in very truth, the Christ, the Son of the living God, Who didst come into the world to save sinners, of whom I am chief."

And when the priest says: "Bringing before Thee Thine own in all and for all", you should elevate your mind towards heaven and pray unto Christ the Lord that He would send down upon you the grace of the Holy Spirit. Tell Him within your heart: "O gracious Lord, take not away from us Thy most Holy Spirit, Whom at the third hour Thou didst send down upon Thine Apostles, but renew us who pray unto Thee". And say this prayer thrice, and bow down to the ground, for at that time is accomplished the mystery of transubstantiation by the Holy Spirit of the offered bread and wine into the Body and

Blood of Christ. It is with fear and trepidation that one should share in this sacred moment, thinking of no earthly thing.

During the singing of: "It is very meet and right to bless Thee Who didst bring forth God..." you too should glorify the Mother of God, saying within your heart: "Hail O Mother of God and Virgin Mary, full of grace", and bow down to the ground.

Having said all this with due care, have confidence that you too will share in the mercies of the great God and our Saviour Jesus Christ.

When they sing in church the Lord's Prayer, you join in with great care and at the end bow down to the Lord down to the ground, supplicating Him for its petitions to be accomplished in your own life.

At the exclamation: "The holy things unto them that are holy", you should bow down to Christ down to the ground Who thus reveals Himself in the holy mystery.

When the deacon brings forth the Holy Cup and says: "With faith and in the fear of God draw near"—bow to your Saviour Who is present here, for the Cup truly contains His holy and precious Body and His Blood. The exclamation of the deacon calls upon the faithful, that is the baptized members of the Church to share in Christ's Last Supper. And should there be few or no people wishing to be communicated, sigh from the bottom of your heart and lament the coarseness of human hearts, including your own, who fail to heed the call of the Holy Church.

The bringing forth of the Holy Gifts from the sanctuary typifies the appearance of Christ to the Holy Apostles after His Resurrection, and through them to the whole world. And you too, like the Myrrhophores, desire to kiss His feet.

At the exclamation of the priest: "Always, now and ever, and world without end", uttered when he proceeds

with the Holy Gifts to the prothesis, typifying in this manner the appearance of the Risen Christ before His Ascension, you should bow down again to the Risen Christ and pray that He would not deny you His grace and blessing.

The Divine Liturgy ends with the distribution among the congregation of antidoron that is particles of the loaves (prosphoras) from which the Lamb has been taken out. Translated from the Greek, this word means a "substitute" for the Holy Gifts which is provided for the benefit of those who did not go to the Holy Communion so that they too would not be denied the grace-bestowing closeness to the Lord. Through this gift a Christian shares in the Lord's blessing as attested by the exclamation of the priest at the dismissal: "The blessing of the Lord be upon you, by His grace and love towards mankind, always, now and for ever and world without end". When you hear this, bow down your head and say within your heart: "O Lord, grant us Thy bounty, bless us, illuminate us with the light of Thy Face and have mercy upon us".

It is in this manner that it befits the Christian to act during the service, humbly reflecting within his heart and following with attention the reading and singing in church. The attitude of the Church to the place of worship is summed up in the phrase — "Standing in church, we feel as if standing in Heaven". The sacred rites performed by the celebrants in church typify God's acts, revealing His invisible presence in visible actions. The reading and singing in church imitates the singing of the Angels. While in church, the Christian must strive to discern, through pious concentration with his spiritual gaze all the aforesaid things, for "the blessing of God is upon the heads of the pious". Strive to be like them and you shall inherit the blessings promised by the Lord to those who love Him.



# The Cherubical Hymn

"Staro-Simonovskaya"

Спокойно

С. А.

Т. Б.

*p* И - же хе - ру - ви - мы, *p* И -

- же хе - ру - ви - мы *f* тай - но, тай -

- но о - бра - зу ю - ще, *p* И жи - во - тво -

- ря - щей, *p* И жи - во - тво - ря - щей Трой - це *f* три - свя -

- ту - ю песнь, три - свя - ту - ю песнь при - пе - ва ю - ще, *p*

Reprinted from the *Shkolnoye penie* (School Singing) No. 12, 1900—supplement to *Narodnoye obrazovanie* (Popular Education) journal. Supposedly, harmonized by Aleksandr Chesnokov.

вся - ко - е ны - не, вся - ко - е ны - не жи -  
 - тей - ско - е от - ло - жим, от - ло - жим по - пе -  
 - че - ни - е. А - минь. Я ко да Ца - ря всех,  
 я ко да Ца - ря всех по - ды - мем, ан - гель - ски - ми не - ви - ди - мо  
 до - ри - но - си - ма чин ми. Ал - ли -  
 - луй - а, ал - ли - луй - я, ал - ли - луй - я.

*Замедл.* *Оживленнее* *Замедлить*



# BOOKS AND PUBLICATIONS

EVANGELISCH-LUTHERISCHER KIRCHEN-KALENDER, 1989

(1989 Evangelical-Lutheran Church Calendar)

MOSCOW PATRIARCHATE PUBLICATION, 1989. 96 pp. ILLUSTRATED

(in German)

In 1989 the Evangelical Lutherans living in the USSR have received a Church Calendar compiled by Bishop Harald Kalnins and brought out with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia by the Publishing Department of the Moscow Patriarchate. The issue of this book gives joy to all Christians since it signifies the fruitfulness of ecumenical relations, mutual goodwill and cooperation among Churches. The publication is in German.

The calendar is prefaced with the following words from the Gospel: *Blessed are the peacemakers: for they shall be called the children of God (Mt. 5. 9)*. This commandment of Christ is offered to the faithful as the theme for prayerful reflections throughout the year (the "motto" of the year).

Bishop Harald provides brief explanations on the use of the calendar and bestows his blessing upon the reader.

The section devoted to each of the months of the year begins with an excerpt from works by Martin Luther (1483-1546) containing his reflections on specific topics ("Time", "God", "Christ", "New

Life", "Love of One's Neighbour", "Faith", "Joy", "The Bible", "The Church", "Thanksgiving", "Prayer", "The Nativity of Christ").

This is followed by a sheet of the calendar for a month "for notes", on which dates of feasts and remembrances customary for Evangelical Lutherans are marked. Other important dates defined by regional traditions are introduced in the calendar in accordance with the decisions of individual communities. Likewise each of the faithful can jot down on the calendar especially important dates and events in his or her spiritual life.

Offered in the second part of the monthly section are excerpts from Holy Scripture (one from the Old Testament and one from the New Testament) for each day. They are also topics for daily prayerful reflection. For those who wish to study the Word of God in greater detail references are given to other excerpts from Holy Scripture, also two for each day. They are chosen in such a way that, according to the compiler, "they would encompass all the most important parts of the Bible in the course of four years".

The calendar thus focuses the reader's attention on such events as the World Week of Prayer (January 3-9), Day of Mother and Family (May 7), Thanksgiving Day (October 1), Reformation Day (October 31), and also on the civil holidays of May 1, May 9, October 7 and November 7.

Featured next are reflections of prominent Protestant theologians, such as Dietrich Bonhöffer, K. Demel and Karl Barth on themes the intransient importance of which is unquestionable for any Christian, namely, "The Mystery of the Nativity", "The Passions and Death of Jesus", "The Resurrection of Christ" and a number of others, as well as brief biographical notes about Martin Luther and Dietrich Bonhöffer.

Adduced in the last two sections are brief sayings from sermons and themes for prayerful reflections for each day of the week.

The text of the calendar includes three poems on religious themes. The publication is illustrated with numerous engravings and is produced with great mastery.

V. KEIDAN





CUPOLAS OF THE KIEV-PECHERY LAVRA





PUBLICATION  
OF THE MOSCOW  
PATRIARCHATE